

world in 1982."

"A great anthology from some of the most respected writers and artists of all ages," wrote one of our judges, the retired editor of an international magazine. "I intend to buy copies for my children and closest friends."

A day later our Anglican Franciscans telephoned their instant imprimature with the result that we picked up our option with confidence well before the frost was on the pumpkin.

The 210-page, lavishly illustrated volume takes Francis out of the birdbath and we see him through many eyes — one of the few non-Biblical saints Rembrandt ever painted, the subject of countless

(Continued inside back cover)

The Francis Book (hardcover, \$19.95, softcover, \$12.95) is acquired as part of the \$20 paid-in-advance EBC membership. Additional copies are available at \$8.00, including postage (a savings of at least \$4.95), to EBC members only and to all priests with the certifiable baptismal name of Francis. All other books mentioned in The Anglican Digest are available to EBC members at 20% less their retail cost, again postage included.

Cover picture: Responding to TAD's appeal for pictures of churches in cities or parishes named for St Francis, Grace Cathedral, San Francisco, submitted a handsome view of its French Gothic structure, cable car in foreground. For interior photos, see centerfold. Initial letters designed by Ida May Alexander of Eureka Springs, Arkansas.



the anglican digest

some things old many things new most things borrowed everything true

QUO VADIS



HE STARTLING final item of NBC's evening news of Tuesday, Aug 19, broke across an An-

glican world that was mostly on vacation, lazing in a prolonged heat wave.

"The Roman Catholic Archbishop of San Francisco announced today that the Vatican will permit Episcopal priests to become Roman priests," said commentator John Chancellor. "They may remain married, and may retain certain parts of their Anglican tradition."

By late fall, everybody on all sides had managed to be voraciously articulate—

The Vatican's Sacred Congregation for the Doctrine of the Faith: "We know nothing about it. Ask the Archbishop of San Francisco he has all the answers."

The Secretary-General of the Anglican Consultative Council: "Assurances have been given that, whatever pastoral solution is eventually evolved, it will be pursued with ecumenical respect and sensitivity for the U.S. Episcopal Church and without prejudice to the visible unity sought between Rome and the churches of the Anglican Communion."

The Presiding Bishop: "This will be a hard experience for the Roman Catholics and they should have our charity and good will as they seek to struggle with it."

Bishop Ramon Torella, replying to TAD's request for a statement from Jan Cardinal Willebrands of the Vatican Secretariat for Christian Unity: "The question is indeed a local one and has been treated with mostly in the United States."

The Bishop of West Missouri: "I said to the Pope that it was important for dissident Episcopalians to be received as individuals and not in a uniate fashion. The Pope said, 'Yes, as individuals.'"

The Bishop of Arizona and the Roman Catholic Bishop of Phoenix in a joint statement: "A momentous step. . . . No attempt to proselytize [and] since each request will be treated individually, it precludes a disgruntled clergyman seeking to move only for refuge."

The Bishop of Newark, cancelling diocesan dialogue with the Archdiocese of Newark: "It was unprecedented involvement by a sister communion in the internal



affairs of the Episcopal Church.
... They are marching firmly into the 19th century." [Five weeks later he told the House of Bishops he had been misquoted.]

The Bishop of California: "Having grown to a point . . . that we now have six dioceses in California instead of one, having been loyal to our ecumenical longings, we are sad that this situation amplifies an internal problem and overlooks the great good that is being done."

The Bishop of Lexington (Ky.): "I do not see it as a sensitive response— nor do I see it affecting the Episcopal Church one iota. I do hope those former priests of ours who for conscience sake had already left us will find peace in the Roman Communion."

The Chairman of Notre Dame's Theology Department: "It appears the exclusion of women is a far more important principle to the Vatican than the exclusion of married clergy."

A Jesuit sociologist: "It's a

The Bishop of Northern Indiana: "It wounds deeply . . . but we must not be diverted or distracted . . . to go on searching for reunion is a matter of divine obedience."

FR JAMES B. SIMPSON, EXECUTIVE EDITOR FR H. L. FOLAND, FOUNDER (1958-1980)

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The Bishop of Central Florida: "If a priest remains in the same community there will be more divisiveness . . . such adjustments

could take a high toll."

The Suffragan of Dallas: "It contains an inherent acknowledgement that there is something Catholic within Anglican tradition that is useable in the Roman Church [but] its participants will be overwhelmed and treated as second-class."

Nationally syndicated columnist Garry Wills: "The body [speaks] with the wisdom of the ages but acts, half the time, out of an adolescent's obsessions."

The retired Bishop of Eau Claire (Wis): "Those who join are going to be exposed to a liturgy which, quite frankly, is inferior to the 1979 Episcopal liturgy."

The New York Times: "It gives general support to the rebellion at

a time when the conflict has calmed down considerably and the Church has turned to the pain-staking job of building unity."

The Catholic Review, Archdiocese of Baltimore: "Relations may suffer [but] the Holy Spirit works in wild and wonderful ways. Who knows, this may be another one of His 'end runs' that are so hard to stop!"

The National Catholic Reporter:
"It quickly turns out to be ecumenically regressive, doctrinally
oppressive, cruel and manipulative."

The Living Church: "It . . . remains one of the ecclesiastical puzzles of the season [but] as a devout Roman Catholic joyfully exclaimed, 'This is a crack in that wall which we were told never could have any crack in it.' ''—Taddled from secular and Church press.

EZEKIEL 37:3

Most every organization is made up of four bones — wishbones, jawbones, knucklebones, and backbones.

The wishbones spend their time wishing somebody else would do the work.

The jawbones are those who do all the talking but little else.

Then come the knucklebones who knock everything that everybody

Finally, there are the backbones who get under the load and do all the work. —Taddled from *The Flying Lion*, St Mark's, Warren, Diocese of Rhode Island

O YE FIRE AND HEAT . . .



ERTAINLY not the most dramatic, but perhaps the most haunting, pictures to come out of the Mount St Helens

eruptions were those showing great Douglas firs and hemlocks toppled and tumbled about like so many giant toothpicks, their branches and needles sheared by the incredible heat and blast, lying stark and bare against the mountainside divested of its verdure: a picture that might have been brought back from the moon.

Here at Hillspeak the only noticeable effect was an increase in the vibrancy and intensity of the color of our sunrises and sunsets due to the ash drifting thousands of feet above us in the atmosphere. True, we experienced our hottest and driest summer in history but meteorologists will be arguing for years whether that was caused, or at least affected, by the eruptions or some other natural phenomenon.

The effect of the eruptions in the Northwest, however, went well beyond vivid sunrises and sunsets and a hot, dry summer. The Editors of TAD queried 25 Epii scopal priests in the Dioceses of Seattle, Spokane, Oregon, Idaha and Montana about how the voll cano affected them, their parish

and their people.

Recurrent in the responses was the sober reflection that "man proposes, God disposes" and the realization that man is vulnerably to the forces of nature. Says F Sanford Z. K. Hampton of St Peter's, LaGrande, Ore, ". . . intend to use a small amount or this volcanic ash with the regular palm ash next Ash Wednesday as special emphasis upon the mortal ity of man and his sometimes help lessness before the forces of natural over which he has no control. The mountain episode . . . made u aware of that. . . . Man canno afford the luxury of arrogance, on emphasis of the Lenten Season."

The Dean Emeritus of St Mark' Cathedral, Seattle, the Very Re John Leffler wrote "Some Nor Scientific Reflections" about Mt St Helens" "temper-tantrum." The eruption, he said, "disturbs of smug sense of stability and safet as nature's spoiled darlings. Hooften we say when tornadoes strike

che midwest, hurricanes the Gulf Coast, heat sears the plains, or earthquakes rock California: Thank God we don't live there.'

. . . but it does us no harm to realize that in the long run nature plays no favorites. . . . The Psalmists of old never forgot this. They saw in earthquake, fire and flood the work of the Almighty Hand and in these phenomena of nature the reminder of our human limitations.

"It is a salutary thing," he continues, "for us to feel a touch of awe as our ancestors did in less sophisticated times. . . . We have



played God too long in this 20th century to be aware most of the ime of the forces we still do not understand. But when St Helens plows her top, leveling a forest in a lash, turning day into night, looding streams and choking the and, we come face to face with the mystery at the heart of this imazing universe, and stand in twe as our fathers did long ago."

From Moses Lake, Wash, Fr Godfrey White of St Martin's reported that damage to his church "was variously estimated at \$6,000 (a contractor), \$600 (insurance adjustor) and \$2,000 (our grounds and property committee)."

Explaining that he had been able to follow the action in his area by monitoring a CB "scanner," Fr White writes, "I developed an immense respect and admiration for the spirit and selfless devotion of our so-called 'public servants.' No problem that arose was too great, but rather only presented a greater challenge to spur them on." In that same spirit, he reports, "The first week of the Ash Fallout was one that released the adrenalin of 'We're all in this together' and produced wonderful cooperation and even excitement as new problems came to light and new ways had to be found to deal with conditions that were hitherto unimagined."

He concludes, "The churches, our own amongst others, did what needed to be done, and when the immediate pressure was off, took to looking after their own property. . . The churches received an opportunity to serve by each individual Christian putting his or her faith in action —organized action was out of the question—and I know that many of all denominations showed clearly the

Christ in their lives."

Some 40 miles west of Mt St Helens are the communities of Longview, Kelso and Castle Rock which, according to Fr Donald G. Brown of St Stephen's, Longview, are faced with the likely possibility of floods this winter as an aftermath to the direct damage inflicted by the volcano this past spring and summer. And, he concludes, "The Mt St Helens' story may be old news but the volcano is still very much with us in this area and remains an ever present threat."

Of interest to all Buildings and Grounds Committees is Fr Brown's comment that "clean-up cost in terms of money was minimal but quite extensive in terms of man hours required to rid the buildings and gutters of St Helens' everpresent calling card."

The ebulliency of Westerners will not be downed, however. Fr Frank J. Terry of Incarnation. Great Falls, Mont, writes, "Our parish, the rectory and the city received no real damage . . . [but] several times on Monday morning when the ash was at its worst, people called the parish. Our secretary, in greeting members of the parish, told them that we had missed them this morning at the service. There usually was a silence on the end of the phone (as we had no public service scheduled for that or any Monday morning). She let them think about it a few seconds. and then told them, 'today is Ash Monday'.'' —Taddled from several sources



A VISIT to any house of worship should include prayers either of fered kneeling or standing in some convenient place where in quiet reflection the tourist or visitor cardial to mind the purpose of the building and thank God for all who worship there.

If you have come for a service: then kneel in prayer as soon as you have entered the pew, thank Good for the privilege of worshipping Him and pray for those who will lead the worship and for your con

worshippers.

Before leaving, recollect your thoughts, recall words that had special meaning for you, and resolve to correct anything that detracts from your life with God.

Courtesy suggests, and the purpose of the building demands, that you refrain from idle talk not only as a sign of respect, but for the consideration of those who, it some moment of care or distressed on the share your happiness and may appreciate the silence. —The Dean of Trinity Cathedral, Miami Diocese of Southeast Florida



ELECTED AND APPOINTED:

Titus Yoshio Nakamichi, Bishop of Kobe: Primate of Nippon Sei Ko Kai, the Anglican Church in

Japan.

John Richard Satterthwaite, 54, a graduate of Leeds University and the College of the Resurrection, Mirfield; General Secretary of the Church of England Council on Foreign Relations (1955-59); Vicar of St Dunstan's-in-the-West (1959-70), London, a center for Orthodox friendship; consecrated Lord Bishop of Fulham in 1970: first diocesan bishop of the Church of England's newly created Diocese of Europe.

C(harles) Shannon Mallory, 43, resigned Bishop of Botswana, Province of Central Africa, and most recently Assistant Bishop of Long Island: I Bishop of El Camino Real (newly created from the Diocese of California and consisting of 40 congregations, 100 priests and about 13,000 members in the counties of Santa Cruz, Monterey,

San Benito and San Luis Obispo and most of the southern portion of Santa Clara County).

Leslie Lloyd Rees, 61, most recently the Church of England's Chaplain-General of Prisons and a boxer of some renown: Suffragan Bishop of Shrewsbury, Diocese of Lichfield.

Sam Byron Hulsey, 48, Texas-born and Virginia educated, at the time of his election Rector of Holy Trinity, Midland, Diocese of Texas: V Bishop of Northwest Texas.

Timothy Dudley-Smith, 53, most recently Archdeacon of Norwich and a noted hymn writer: Suffragan Bishop of Thetford, Diocese of Norwich.

Charles Fuller McNutt Jr, 49, at the time of his election Rector of Trinity, Martinsburg, Diocese of West Virginia: Bishop Coadjutor of Central Pennsylvania.

John Basil Grindrod, 57, who fought with the Commandos at the Normandy landings; Bishop of Rockhampton since 1971; sometime Bishop of Riverina: Archbishop of Brisbane (Australia).

Ross Hook, 63, Bishop of Bradford since 1972: to become the Archbishop of Canterbury's chief personal assistant and the head of his household.

Paul Reeves, 48, Bishop of Auckland since 1979 and before that Bishop of Waiapu for eight years: Archbishop of New Zealand, the youngest ever to be elected Primate and the first of part Maori descent.

William Louis Stevens, 48, California-born and -educated, late of St Benedict's Parish, Plantation, Diocese of Southeast Florida: VI Bishop of Fond du Lac in apostolic succession to William Hampton Brady, 68, retired.

Emilio Hernandez, 48, Cubanborn Archdeacon of the Episcopal Church in Cuba who had fought against the Batista regime but was later imprisoned for ten years under Castro: Bishop Coadjutor of Cuba to succeed Jose Augustine Gonzalez, 66, upon his retirement.

Richard Henry McPhail Third, 52, Suffragan Bishop of Maidstone since 1976: Suffragan Bishop of Dover, Diocese of Canterbury. Bishop Third is to have "full delegated authority to assume responsibility for all diocesan affairs," thus easing the Archbishop of Canterbury's workload.

CONSECRATED:

Alfred Charles Reid, 43, a graduate of St Peter's Theological College in Jamaica and most recently Rector of Stony Hill, Jamaica: Suffragan Bishop of Montego Bay, Diocese of Jamaica, Province of the West Indies.

Rustin Ray Kimsey, 45, Oregonborn and -educated; U. S. delegate to the Anglican Consultative Council in 1976; whose entire ministry has been served in Oregon and who, at the time of his election, was Rector of St Paul's, The Dalles: V Bishop of Eastern Oregon in apostolic succession to William Benjamin Spofford, 59, who resigned to become Assistant Bishop of Washington (DC).

Maurice Manuel Benitez, 52, Washington (DC)-born and West Point-educated, formerly Rector of St John the Divine, Houston: VI Bishop of Texas in apostolic succession to J(ames) Milton Richardson who died last March.

Herbert Alcorn Donovan Jr, 49, Washington (DC)-born and Virginia-educated, who has held cures in the Dioceses of Wyoming, Ken-



tucky and, most recently, Newark (Rector of St Luke's, Montclair, since 1970): Bishop Coadjutor of Arkansas in apostolic succession to Christoph Keller Jr, 64, who will retire early in '81.

William Charles Wantland, 46, Oklahoma-born and whose ministry has been solely in that state and, at the time of his election, Rector of St John's, Oklahoma City: IV Bishop of Eau Claire (Wis) in apostolic succession to Stanley Hamilton Atkins, 68, retired. (The Diocese of Utah's Standing Committee refused approval of elections to Eau Claire and Fond du Lac because of the new Bishops' stand on women's ordination.)

ENTHRONED/INVESTED:

Willis Ryan Henton, 55, Nebraskaborn and -educated IV Bishop of Northwest Texas: I Bishop of Western Louisiana.

RETIRED / RESIGNED:

Moses Nathaniel Christopher Omobiala Scott, 69, Archbishop of West Africa since 1969 and Bishop of Sierra Leone since 1961: in August, 1981, when he reaches the age of 70.

Donald Seymour Arden, 64, Bishop of Southern Malawi (since 1961): as Archbishop of Central Africa (since 1971) this past September.

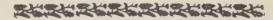
EBCIREADERS REPORTS

Readers: Fr Simpson, chairman; Kimberly Clark, Rosemarie Hopler, Frank McCabe, Elizabeth Sherres, Lucille Zimmerman.

HE EPISCOPAL Book Club's Board of Readers meets semimonthly in each others' homes or Hillspeak's summerhouse or its library in the big red barn. Plowing through a small avalanche of manuscripts and newly published books, they have emerged with these recommendations: Pilgrim (from Stummer House, \$5.95 softcover). If you've always intended reading John Bunyan's classic Pilgrim's Progress then here's your chance in this beautifully illustrated, intriguingly retold version; a good Christmas gift for children or adults, it ranked high in our considerations for EBC's winterbook . . . Another charming eyecatcher is Loaves and Fishes (Herald Press, \$5.95), a cookbook for children complete with children's drawings . . . Benson of Cowley (Oxford, \$14.50), a collection of

excellent essays on the founder of SSJE, compiled by one of its priests . . . Touching on some of the same circles and same era is Moore, (Holt, Rinehart & Winston, \$18.95), Paul Levy's study of G. E. Moore and "the Cambridge Apostles"... Charismatic readers will be especially moved by Stephen Olford's Lord, Open the Heavens from the Shaw Press at Wheaton, Ill; revival is described as "nothing else than a new obedience to God" and we are also given the haunting observation that "prayer is not only an activity but an attitude to life'' . . . The Optional God (Morehouse, \$5.75) is a re-issue of one of Stephen Bayne's best known books, reminding us of the depth of the late bishop's understanding of modern man, especially when he writes of casual attitudes that make "the Christian

God so importantly unimportant."... If you want to reach out compassionately to a parish priest - "The man on the firing-line," as they're sometimes called . . . see that he receives Passages Of A Pastor: Coping With Yourself and God's People (Zondervan, 6.95). Better still, read it yourself and volunteer to discuss it under the same seal of non-judgmental confidentiality the clergy offer you.



WHAT EPISCOPALIANS BELIEVE

EPISCOPALIANS believe it is wrong to vote for a political candidate on purely religious grounds unless he is an Episcopalian.

Episcopalians make better coffee than almost anyone.

Episcopalians believe in the importance of confession and frequently confess their sins, particularly when confronted with the evidence.

Episcopalians generally are suspicious of rectors who have spotlights

trained on their pulpits.

Episcopalians believe in ecumenism because they want everyone else to become just like Episcopalians.

Episcopalians listen to sermons with great interest, except when they're thinking about something else.

Episcopalians wouldn't trade jobs with their rectors but would like to trade vacations with them.

Episcopalians believe in miracles and sometimes expect them, particularly

during stewardship drives.

Episcopalians who have never been on vestries claim they don't know what goes on at meetings. Episcopalians who have been, claim they don't either.

Episcopalians enjoy church suppers and will pay as much as a dollar for the privilege of bringing the family to one.

Episcopalians believe in honoraria for guest speakers. If one declines it, they believe in inviting him again.

Episcopalians don't think the Church should abandon the principle of the tithe. They don't think the Church should insist on it either.

Most Episcopalians believe in sending their children to Sunday school. Some Episcopalians believe in bringing their children to Sunday school. Many Episcopalians haven't noticed the difference between the two. -Church News, Diocese of South Dakota

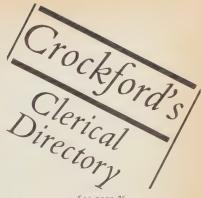
LAMBETH IN RETROSPECT



ROM ALL accounts it appears that almost all the 407 bishops — mainly diocesans, but with

what the official report describes as "a sprinkling of coadjutors, suffragans and assistant bishops" found Lambeth XI [23 Jul-13 Aug 1978] valuable. . . . It was clearly a wise move to assemble the bishops in the modern university on the outskirts of Canterbury, separating them from their wives . . . excluding the journalists who might have led them into temptation . . . and allowing them to taste the royal, ecclesiastical, or other delights of London for no more than one day. . . . Since the experience seems to have brought renewal to many of the participants, it is to be hoped, next time, space will be found for more than a "sprinkling" of nondiocesan bishops. . . .

Lambeth 1968 had of course been confident (every gathering of bishops expresses confidence), but what was noteworthy about 1978 was the relief that the revolutionary movements in society and the challenges to the Church's faith and life, so loud only ten years before, had not, after all, left the



See page 16

Anglican Communion torn apart or moribund.

. . . In the future which the bishops foresaw, Lambeth Conferences would continue to be held and to be important, and the Archbishops of Canterbury would continue to be "the acknowledged focus of unity of the 25 autonomous Churches of the Anglican Communion." Such a consensus indicated that it was not felt likely that many Anglican provinces would in the near future submerge their autonomy in United Churches. For the time being, the reality would remain (to repeat a quip which got its author into trouble in 1968) "reunion to the last Indian."

The major question now confronting the Anglican Communion is whether this newly recovered confidence is entirely well-founded. Up to a point the answer is obvious to anyone with eyes to

see the faithfulness, often courageous, of bishops, priests, and lay people in all the continents as they quietly go about their business of praying and living in love for God and neighbor. Even in the Church of England, which is spiritually one of the weakest parts of the Anglican Communion, the great decline of 1960-75 (when the annual numbers of those being confirmed almost halved) has steadied and slightly reversed. The answer is also obvious to those with eyes to see how discredited the rivals to the Christian Gospel have become.

... The most vibrant personality in the Conference was the Rt Rev Desmond Tutu, General Secretary of the South African Council of Churches, and there can have been few Anglicans in 1978 able to forget the heroism of Archbishop Janani Luwum, who had met his death at the hands of the tyrant of Uganda. . . . In the absence of clear moral theology about the circumstances in which a "just revolution" may be endorsed by those commissioned to proclaim the Gospel, the Lambeth Conference did something worth doing by making white and black bishops listen to each other with patience and respect.

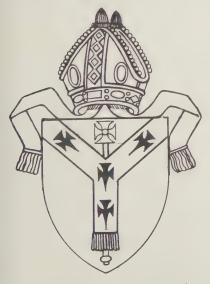
[As for theological study], bishops are nowadays under such pressures that they are not expected to have much leisure. This suggests,

however, that future Lambeth Conferences ought either to stick to the intention of saying little in



public . . . or, if they insist on pronouncements, ought to take advantage of the Second Vatican Council's system of commissioning draft statements, prepared at leisure in advance. Bishops are of course always entitled to revise the experts' drafts; the Vatican Fathers greatly improved them. . . . The dialogue between bishops and theologians was one of the most valuable features of the [Vatican] Council. There is no short cut. Because it did issue a fairly long report but in a hurry, Lambeth XI made itself look amateurish in comparison with the logical work of Vatican II. One can work through the report noting the theological fences which the Anglican bishops, like extremely sensitive racehorses, noted as being worthy of attention another day.

The resolution on "the Holy Spirit and the Church" included a welcome recognition of "renewed awareness of the power and gifts of God's Holy Spirit" and a sensible homily to the effect that the Holy Spirit is to be found within the sacramental life, biblical scholarship, social action, or personal suffering as well as in "informal services of prayer and praise." But the word "Charismatic" was not



mentioned, and with a caution amounting to effrontery the bishops sidestepped all the doctrinal problems associated with the Charismatic emphasis on "Spirit baptism." A preliminary gathering in Canterbury amply demonstrated both the vigor and the loyalty of Charismatic Anglicanism, whose chief episcopal spokesmen are the Archbishop of Cape Town and the Bishop of Singapore.

Although the report drawn up by a study section considering the question, "What Is the Church For?''] begins roundly "the Church exists for God," the impression left by the conference was that radical or fundamental thought about God held no very high priority for Anglicans. At a time when university theologians are correctly insisting that the only ultimately safe way is to look for truth and take the consequences, [the bishops' report] embodies its preferred approach in its remark that "in order to find out what characterizes Anglican doctrine, the simplest way is to look at Anglican worship and deduce Anglican doctrine from it."

[The bishops studying "the Anglican Communion in the World-Wide Church] noted the three Agreed Statements of the Anglican-Roman Catholic International Commission [ARCIC]. It reported that "explications" were being prepared by ARCIC, but offered no substantial theological commentary. "Most of us assent fully to the Agreed Statements,"

[they] declared enigmatically, "but some would prefer to regard them simply as a basis for further discussion." Such caution, worthy of the toughest trade union negotiator, found few supporters when the issue was brought before the whole conference, but the lack of any international Anglican assessment of ARCIC is a disappointment after the Common Declaration of Pope Paul and the Archbishop of Canterbury [Ramsey] on 29 April 1977 that "the moment will shortly come when the respective Authorities must evaluate the conclusions."

he 1978 Lambeth Conference did not condemn provinces which had ordained women since 1968. . . . However, the bishops appeared to draw the line at consecrating a woman to the episcopate, "lest the bishop's office should become a cause of disunity instead of a focus of unity"; any such proposal was to be referred to the Anglican primates. . . . A parish priest is meant to be a focus of unity, in a role parallel although subordinate to the bishop's. Beyond as well as within the parish, the peace of the Church [the Anglican Communion and the entire Christian Church] matters.

no less than does the dignity of women. . . . Aware of the new strains on Anglican unity, Lambeth XI strengthened the channels of communication. Both the conference itself and the primates would have been divided had a vote been taken directly on women priests, but strength was given to counsels of caution in future disputes . . . No mention was made of the notion of widening [Lambeth] membership beyond bishops, but the idea was mooted of holding another large Anglican Congress, to include priests and laity (as the small Anglican [Consultative] Council already does). Certainly the scene has been transformed since the last congress [in Toronto] in 1963.

It remains to be seen how, or whether, the Primates' Committee [to meet in Washington, 26 April – 2 May 1981] and the other proposals will be effective in practice. In these days of air travel it is fairly easy for leaders to meet on an international basis, but it is not so easy for such meetings to make any real difference. Much will depend on the personality of the [new] Archbishop of Canterbury. —Taddled from Crockford's Clerical Directory

The recently published 87th issue of Crockford's Clerical Directory ("Biographies of the Bishops and Clergy of the Church of England and of the Welsh, Scottish, Episcopal, Irish and Overseas Churches [but not including the United State]") continues the custom of carrying a preface by a traditionally "independent and anonymous" writer.

MAKING THE BEST OF IT



HREE Episcopalians in Darien, Conn, have developed a religious service that affirms the love of

separating parents for their children.

While not condoning divorce, the service may be a "first." It was written by a marriage counselor, a priest and a social worker after all three found an increasing number of children who felt neglected, alienated, or guilty for their parents' breakup.

The liturgy, called "A Service of Affirmation When Parents Are Separating," was published last summer by Forward Movement

Publications.

"We acknowledge that we are now unable to meet one another's needs and preserve those vows of matrimony which we once solemnly undertook," the liturgy reads. "We say this with regret for we had wished to cherish each other and to see our union endure. Now it seems best that we set each other free.

"We further acknowledge that we are entitled to this relief of our vows only as we accept our basic responsibilities for you (indicating children) and each other."

The parents each pledge to lend support to — rather than malign— the other spouse. Then, both mother and father separately pledge to carry out their responsibilities for the care and education of the children.

The service, its preface says, "is in no way intended to suggest that the Church can or should condone divorce. To the Church, marriage is and will continue to be sacred and, by intention, lifelong."

"At the same time, the Church is confronted by the reality that nearly two million children each year are involved in the divorces of their parents," the service declares.

The priest or narrator reads: "Sometimes children believe they are responsible for their parents separating. What can you now say to (the children's names) about this?"

Found in a TAD envelope . . .

. . . along with a check for \$18.25: Born 7/7/07 a.m. Here's a quarter for each year of me.

Each parent in turn recites to the children: "This separation is in no way your responsibility, but ours, your parents. I want you to know that your presence in my life was a reason for keeping this marriage together. You brought joy when you were born. You bring joy now. Without you, I would be something less. So I am and always will be grateful to God for you. Nothing can ever erase my love for you." —Taddled from The New York Times

LIGHT TOUCH

IN ENGLAND I heard the story of an aristocrat who as he was leaving his London club threw his cape over his shoulder with a great flourish and floated out onto the street. There was a line of cab drivers at the club door, and the first of them called, "Cab, sir?" The clubman did not deign to answer. The first cabbie turned to the next man in line and asked: "Bill, did you ever hear of God?" Bill nodded. Said the first cabbie, "That there's Archibald, His brother."

The value of a genuine sense of humor is that it helps us to keep our perspective. It keeps us from taking ourselves too seriously. Actually there is much in common between humor and religion, for

each one is rooted in humility. Humor helps us to keep life in proportion. Why is it funny when a pompous man gets his top hat knocked off by a snowball? It is because a man's self-importance has been exploded; he has been reduced from pretension to actuality.

It is especially important that we learn to laugh at ourselves. There is a difference between humor and wit. The latter is often at the expense of another, and it can be sharp and cruel. Humor, on the other hand, is a gentle awareness of the comic element in all of us; it tends to identify us with other people, to keep us relaxed and objective, to save us from being "stuffed shirts." Ethel Barrymore once said: "You grow up when you get your first laugh at yourself"

A priest friend of mine was once chided because he brought bits of humor into his sermons. I thought his reply was a good one: "Surely," he said, "a laugh is as holy as a snore." I am convinced that God has a sense of humor: I do not believe He could endure all of us without it. The essence of humor is the ability to see through arrogance and pretence, and to bring life back to its true proportions. That is part of God's work, and those who provide us joy and laughter are God's fellow workmen. -The IV Bishop of West Texas in Our Church Times

A ROSE BY ANY OTHER NAME



HROUGH one of those exchanges of letters that catch on like a small forest fire, words aplenty

have been exchanged during the summer and fall about using "Archbishop" to replace the title of "Presiding Bishop" of the American Church. At best, the rank, if it is such, is a present participle often confusing to the press and little understood by the laity. (Until 1925, the senior bishop in date of consecration was the Presiding Bishop; since then it has been an elective post in the House of Bishops.) A prelate who speaks to the situation out of long experience, the VI Bishop of Iowa, says:

"The answer [to 'Should We Have an Archbishop?'], it seems to me, lies not only in the faith and order but in the life and work of the Church — and certainly not in a simple 'aye' or 'nay' from clergy

and lay persons.

"As a priest in 1971, I was a member of the General Convention's Joint Commission on structure. . . . [and] of the subcommittee called Executive Function. . . I became convinced that we should recommend to the whole commission the creation of

an archbishop. It seemed to me, at that time, that people were actually thinking of the Presiding Bishop as an archbishop. I recommended it. And the whole commission turned me down. . . .

"In the same year in which I suggested . . . the creation of an archbishop . . . the House of Bishops was challenged by . . . two members of the Structure Commission [who] . . . attended the meeting of the House of Bishops . . . [and] suggested to the House that any reshaping of the dioceses (as to population and geography) needed to be initiated by the bishops . . .

"I think the challenge to the House of Bishops about reshaping dioceses far more significant than whether we should have an archbishop. I think, also, that if we take seriously the whole idea of mission we will not only reshape dioceses, but the concept of leadership—archbishop, etc.— will also be dealt with in a constructive way.

"... If we are seriously to consider the idea of archbishop, we need to think about how the Church wishes to express her life and work, and ... we need to think about a massive nationwide reshaping of dioceses and ultimately provinces.... I think this is

why the Commission on Structure turned down my suggestion. I think they were on target. . . .

"Two things at least seem to me to be necessary for us to think about before we think about an

archbishop.

"First - the whole Church in the United States, not just one state or one diocese, needs to reshape itself to accomplish a more pastoral, personal, evangelical, redemptive ministry as the Body of Jesus Christ in the midst of our society. We need, in order to be pastorally and personally effective, at least two or three times as many dioceses as we now have, smaller in geographical size, smaller in numbers. . . . What I am proposing therefore, I am sure might take 30 or 40 years of serious study, intention and work. I have no easy answers as to how it might be done, nor do I have a plan. I have had some thoughts about how smaller dioceses and their bishops might relate to each other. Bishops might be rectors of small parishes, vicars of missions, or rectors of large parishes with staff to help with the parish. . . . Some bishops, in very poor situations, might even be non-stipendiary - working at secular jobs. But before we even think about how bishops might relate to the whole Church, we need the intention to do the 30 years of study and work mentioned above.

"... In order to be pastoral andle personal, bishops must be given the opportunity to work in smaller geographical areas with smaller numbers of people and with greater lengths of time availables for pastoral activity instead off simply moving around in automobile traffic, on trains, or in the air.

"If the division of a diocese can be thought of on some other basiss besides geography and numberss ... then gradually I think we will need to develop provinces with greater cohesion both geograph-ically and legislatively. . . . Thereare persons . . . who are capable of sharing great wisdom with the Church in order to do this. They are geographers and their knowledge is invaluable. Gradually wes might discover the need for provinces to change and become expressive of the life and work of the Church as expressed in the reshaping of dioceses. . . .

"If all of the above were to taken place, emphasizing the life and work of the Church, the pastoral, evangelical task of the Church, then I think we might gradually come to consider the faith and order question—creation of armoffice of archbishop—and we might even be able to assign some duties to that office. But first—our life and work."—Taddlect

from The Living Church

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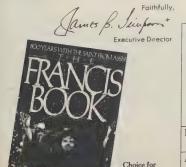
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MUCH ADO HERE AT HILLSPEAK. The Father Founder's retirement has been followed by appointment of a new Director, new policies for *The Anglican Digest*, and really interesting seasonal selections for the Book Club. The first, coming in early December, is a gargeous, lavishly illustrated 210-page anthology — FRANCIS—800 YEARS WITH THE SAINT FROM ASSISI. It will retail for 12.95, but EBC members will receive it for only five—All you have to do is send your check for \$20., prepaying FRANCIS and the books for spring, summer and autumn of 1981. Your participation is vital to us at this time, we offer you a good bargain; we hope you will offer us your support.



I enclose my remittance of \$20.00 (U.S., foreign currency, check, or mail order acceptable) payable to the Episcopal Book Club, for which please enroll me as a member of EBC. I understand that I will receive a year's subscription to The Anglican Digest and four selections a year, that each is unconditionally guaranteed, and that if I do not wish to keep any book I may return it for credit within ten days of arrival.

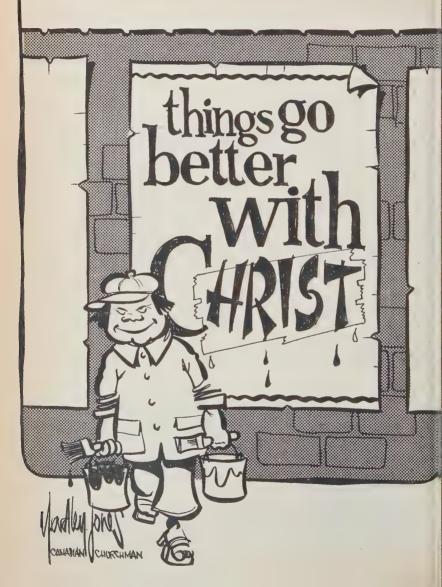
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HEWS ITEM: CHRISTIANITY RESURGENCE IN CHINA



BY WILL AND DEED

☆ St Andrew's, Kenosha (Wis), Diocese of Milwaukee, and St Ignatius', Antioch (Ill), Diocese of Chicago, each received \$10,000 from the estate of Estella M. Bock, who had been a communicant of each at different times.

☆ William D. (longtime vestryman at Our Saviour, Akron) and Lucretia E. Zahrt (president of the Bishop's Chapter, Trinity Cathedral, Cleveland) bequeathed more than \$21,000 to the Diocese of Ohio and over \$10,000 apiece to their home parish and St Mark's, Ft Lauderdale, Diocese of Southeast Florida.

Nashotah House, founded 1842 by Jackson Kemper, the first missionary bishop of the Episcopal Church, at Nashotah, Wis, has been given a \$100,000 challenge grant by the Kresge Foundation, Troy, Mich, to be used for an addition to the present seminary library.

☆ Captilles Lick, long an associate of Weldon, Williams & Lick, printers of tickets and programs for international sporting events, left his home parish, St John's, Fort Smith, Diocese of Arkansas, \$10,000 in unrestricted funds.



SPEAK RIGHT UP!

THE CHURCH is a place for questions, not just answers. In view of the tremendous problems facing us in our world and in our private lives, we always have a fresh set of questions to pose to God no matter how secure we may be in our faith. Yet Church people often have an annoying way of shutting up questioners as though they disturb the settled beliefs of the faithful.

Have you ever been to a church meeting where you ventured to reveal your doubt or uncertainty and met with one of the following ''looks''?

The "Christ is the answer" look. Eyebrows rise slightly. If you would just accept Christ, you wouldn't have to ask that!

The "Didn't you know that?" look. Faint surprise. Quit asking questions and do your homework.

The "You're being divisive" look. Remember your mother's "You're being a nuisance" look? The same! You're being a troublemaker, disturbing our lovely unity.

The "What are you covering up?" look. Probing eyes. You must have some deep-seated problem that makes you ask that question.

Mike Yaconelli (*Tough Faith*), smarting under the hurt of the ''looks'' that met his questions in a

new parish, begs Church people to be open to the doubts of others and the doubts within themselves. "Questions are the food upon which our faith depends to gain life and strength."

Doubt is the growing edge of faith. It is doubt that keeps faith fresh if only the Church would

allow us to work through our questions without being ashamed of them.

Rilke admonished us to "live the questions now" so that some day we may be able to live along into the answers. —Fr Clarke K Oler, All Saints', Beverly Hills, Diocese of Los Angeles



PARABLE OF THE TALENTS, TEXAS STYLE

WHEN Fr J. R. Leatherbury was a seminarian at General he heard the beloved scholar and wit Fr Frank Gavin remark sardonically one day that "too often a businessman is not a businessman when he becomes a vestryman." The thought lingered in the young priest's mind during the ensuing years spent as Chaplain to the VIII Bishop of Maryland, 1937-40, and as Rector of St Luke's, Altoona, Diocese of Central Pennsylvania. 1940-47. On going to a new parish (St John's, Ft Worth, Diocese of Dallas), Fr Leatherbury thought that priests, too, might not be businessmen and so he proffered his new parish a gift of \$8,000 in oil stock. To his disappointment, the vestry promptly sold it. Quietly then, with only the treasurer's knowledge, he began putting aside

all gifts he received that were not marked for a specific purpose.

Thirty-three years slipped by during which time he also served as Police Chaplain and school board member, and came the day for retirement. The City honored the priest with a civic proclamation. At the parish's farewell dinner he was named Rector Emeritus and presented with a purse and a life estate in Ft Worth's Cedar Creek community. Then, to their surprise, Fr Leatherbury gave the parish a check for \$195,000 - the result of his well managed "secret" fund. There was just one catch: had that long-ago vestry not sold the young priest's oil shares, they would have been worth \$200,000 on today's market! Nonetheless, as one parishioner said, "We're still ahead quite a bit."

OLD ELI TOLLS THE HOURS



SUMMER in Shrewsbury is gently punctuated by the Christ Church bell. For 106 vears, "Old Eli" has faithfully announced the time according to the church clock, and in the summer

with windows opened the pleasant sound can be heard blocks away.

In 1874 the tower was added to the original church building and the clock was installed, paid for by subscription from the citizens of Shrewsbury. The bell, however, is many years older: inscribed on the bell is the date "1788" and the seal of the King of France (shown in the illustration above).

Records tell us that the bell was cast in France and first used in a convent in Santo Domingo (another source says a monastery in Bermuda). Somehow the 800pound bell came into the possession of Christ Church's Rector, Fr Eli Wheeler, in 1825. Perhaps the nickname came about years later when some parishioner, remembering the Rector and his acquisition, said upon hearing the hour struck, "There's old Eli telling us

it's time to go to bed."

The bell hung in a great oak in the churchyard from 1825 until the mid-1860s. During a storm the tree was struck by lightning and had to be cut down. Its wood was used in furniture by Robert White, clerk of the vestry, and one piece became the Bishop's Chair. When the tower was built in 1874, "Old Eli'' again found a home from which he has worked faithfully ever

This little bit of history leads up to our purpose of thanking some important volunteers. The clock is not electric and must be wound weekly, an arduous task. We are grateful to them, especially when we hear those pleasant peals breaking the still of a summer evening. Shrewsbury for the moment becomes again a small country village, leisurely observing and marking the onward march of God's time. -Taddled from Christ Church, Shrewsbury, Diocese of New Jersey

You were carried into church to be baptized; you will be carried in when you die. How about walking in regularly in the interval between?

—Holy Spirit, Waco, Diocese of Texas

ALL ABOARD FOR CANTERBURY

A SPECIAL London-to-Canterbury train is always a highlight of the enthronement of an Archbishop, and Dr Runcie's last March

was no exception.

"Would passengers please note that the train standing at Platform 8 is the special 11:46 to Canterbury," said the stationmaster over a loudspeaker that carried to the far reaches of sooty, cavernous Victoria station. "This is a private train for the Archbishop's enthronement. Ordinary people are reminded that the next train for Canterbury is the 12:10."

The train at Platform 8 consisted entirely of restaurant cars, with men in blue hurriedly loading crates of wine and boxes marked 'hors d' oeuvres'. From all around, very important people were arriving. Dominating the

crowd were constant specks of purple as bishops by the hundreds prepared to depart to Canterbury. A whiff of smoked salmon pervaded the air, and, to the sound of corks being extracted from wine bottles, the train gradually left the station.

But then, from the Underground exit, there appeared a slight figure, dressed in monastic black, clutching his sandwiches in one hand and his cheap day-return ticket in the other. It was the Abbot of Nashdom (the Anglican Benedictine's motherhouse). Gracefully and unobtrusively he made his way to Platform 1 and joined the train with the "ordinary people." —Taddled from a priest writing in Church Observer of the English Church Union

Christmass Gift

And when we give each other Christmas presents in His name, let us remember that He has given us the sun and the moon and the stars, the earth with its forests and mountains and oceans — and all that lives and moves upon and in them. He has given us all green things and everything that blooms and bears fruit — and to save us from our own foolishness, from all our sins, He came down to earth and gave us Himself. —From St John the Divine, Houston, Diocese of Texas

A YEAR OF SUNDAYS

JANUARY: I'd like to attend, but there's so much I must do at home after the holidays.

February: I'd like to attend, but the weather makes the roads too

hazardous to travel.

March: I'd like to attend, but the fishing season has just opened and I've promised friends I'd go.

April: I'd like to attend, but I've so much to do to get my income

tax prepared.

May: I'd like to attend, but the family has made plans to visit relatives we couldn't see all winter.

June: I'd like to attend, but we have to get the kids home from college.

July: I'd like to attend, but the summer is the only time we have

for boating and swimming.

August: I'd like to attend, but we'll be away on vacation.

September: I'd like to attend, but we have to get the kids back in school.

October: I'd like to attend, but I'm involved in so many community activities and my wife has only Sunday to clean the house.

November: I'd like to attend, but we'll be away visiting every weekend because we can't go

during the winter.

December: I'd like to attend, but you see we're so busy getting ready for Christmas that we won't have time to celebrate Christmass—but try me again next year.—Taddled from *Pulpit Digest*



RECEIPT WANTED

IN THE course of our lives we all collect our amusing stories. The following was told against himself to the vicar by a magistrate in East Africa.

When a District Magistrate was on safari, a man was brought to court for drunken driving. He pleaded guilty and was fined. After paying the fine he was told he could go. However, he insisted that he should be given a receipt. The magistrate told him that the fine would be entered in the court's records and he would never hear of the matter again. The man was adamant and would not accept any explanation; he simply wanted the receipt (which, as the magistrate was on safari and didn't have

a receipt book, was a bit difficult).

Then he addressed himself to the magistrate:

"Your honor, do you believe in

the Day of Judgment?"

"Yes", replied the surprised

magistrate.

"On that day," said the driver, "I will be summoned to the Judgment Seat. God will say unto me that on a certain day I drove while I was drunk. I will tell Him, 'Yes, but I paid the fine.'

" 'Where is the receipt?' God

will ask me.

"Then, your honor, do you think I shall leave God waiting and go all the way to hell to look for you and your clerk?" —The Vicar of Coley Parish, Diocese of Wakefield

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ST JOHN 3:30

ONE OF the strengths of Anglican theology, to my mind, is that while it recognizes the importance of priesthood, it caters very little to the self-importance of priests. The priest is most acceptable as celebrant when least intrusive. Special voices and inflections and exaggerated gestures are more likely to prevent the participation of the congregation than to encourage it.

As for sermons, while most everybody appreciates a good one,

we do not make the pulpit the center of our worship, nor the sermon the be-all and end-all of our church going.

Yet there is a special role for the priest, continuing the apostolic ministry through the centuries. It is important to remember, however, that that apostolic ministry, even at the altar, is not undertaken by the priest or priests alone.

The people of God, in a number of capacities, serve together. Some are acolytes, some lay readers, some are singers and players, some administer the chalice, and all, including the congregation, are the celebrants.

Some of you have asked about our lay chalicists. They are lay-persons, licensed by the Bishop, to administer the chalice. Christ gives Himself to us as bread and wine. That action is divine; the means by which it is carried out is human. The unique role of the priest in consecration is not enhanced by any exclusive right of distribution. And, of course, as a practical matter, it would be difficult for a priest in a large parish to do all the ministrations alone.

It is not just a practical solution to a problem, however. It is important to our theology that we all minister to one another, in the Name of Christ, even in this most sacred way. —Taddled from the Rector of St David's, Baltimore, Diocese of Maryland

NEWS FROM ANGLICAN CLOISTERS

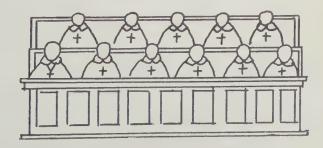


The Brother-hood of St Gregory, a lay order of brothers, single and married, who describe themselves as "working in music, art, liturgy

and all manner of ministry to the secular community through parochial involvement," celebrated the Feast of the Holy Cross with the first annual renewal of vows by one brother, first professions by four others, and by admitting five men as novices and three as postulants. Although free to work in many dioceses, they center their corporate life in St Bartholomew's, White Plains, Diocese of New York

All Saints' Convent, Catonsville, Md, is the distribution center for 16 well written "Tracts for These Times" (a name inspired by the enormously influential tracts of the Oxford Movement of the last century). The tracts, dealing with a variety of controversial issues in today's Church, have been sent free to every bishop and priest in the United States.

The Community of St John Baptist has withdrawn the four sisters usually assigned (over a period of almost 30 years) to St Christopher's, a neighborhood settlement house down the street from Grace Church, Van Vorst, Jersey City, Diocese of Newark. "These women loved with a discipline, a single purpose," noted Jenny Moore in The People on Second Street (EBC. Autumn '68). "They prayed for people unfailingly. They tried to bear the burdens of grief and suffering and injustice in acts of kindness. Their rule of chastity, poverty and obedience did not imprison them. On the contrary, it freed them for love."



THOSE THAT BEAR THE FRANCIS NAME



RACE Cathedral, San Francisco, the city named for St Francis, is depicted on TAD's cover and in the following

pages as the winner of our widespread search for shrines and cities honoring the monk from Assisi – subject of the EBC's winter book selection.

Letters went out to diverse places—from Grace Church, St Francisville, La, to St Francis' Church, Sendai, Japan, served by the Community of the Transfiguration, 1955-71, leaving behind a native sisterhood. (We discovered a total of 71 St Francis churches in the U.S., 25 in Britain, 12 in Canada. In addition, a special note went to 685 priests with the baptismal name of Francis.)

Second place winner is St Francis' Parish, Terriers, near High Wycombe, in Buckinghamshire. "Any church under the patronage of St Francis knows that it is set the very highest standard of Christian discipleship," wrote the Bishop of Buckingham (suffragan to Oxford) on its recent golden jubilee. "St Francis transformed the life of the

Church Catholic and I do not think there is any other saint in Christendom who speaks so directly to us in the latter half of the 20th century as he does."

Third place goes to the pristine mission architecture of St Francis' Parish, San Francisco.

Honorable mention includes the Anglican Franciscans' mother-house in Dorset with a pastoral tranquility reminiscent of TAD's autumn cover; and the thirteenth century Greyfriars Church at Kirkindbright, Scotland. "We have quite a strong Episcopal congregation in this small Scottish town where we maintain a daily Eucharist and the dignity of Anglican worship and tradition," its rector wrote.

Runners-up are Heber Springs, Ark; Denham Springs, La; Menomonee Falls, Wis; and two other California parishes—Fair Oaks and Palos Verdes Estates.

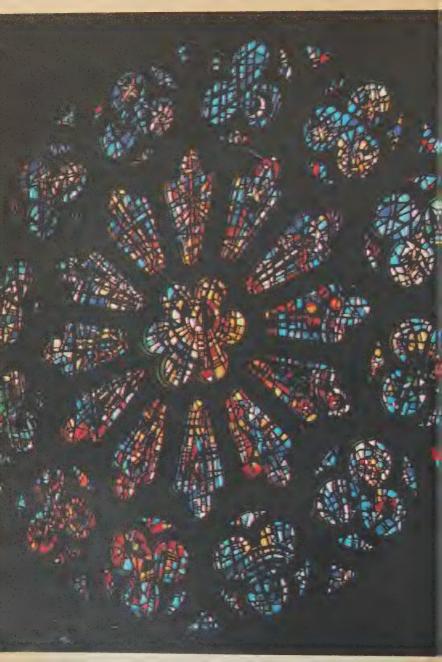
We are also grateful for pictures of the graceful St Francis statue in the gardens of St Philip's Cathedral, Atlanta. Its delicately sculptured face is used in "Embertidings," the leaflet of the Episcopal Book Club.

The high altar of Grace Cathedral, San Francisco, one of the few great churches of Anglicanism with its high altar (1964) permanently located at the crossing.









FRANCIS' SHRINE BY THE GOLDEN GATE

THE ONLY time we ever took a tour bus was to cover the sprawling hills of San Francisco in 1960, the same summer John Kennedy was nominated for the U.S. Presidency. As the coach rolled to a final stop, the driver said, "Now folks we are finishing up here at a great Presbyterian cathedral!"

Presbyterian, indeed! They have some magnificent buildings but no bishops and hence no cathedrals. The massive graystone pile was, of course, Grace Cathedral on Nob Hill in the city named for St Francis. Founded as a chapel in 1849 by the first Episcopal priest appointed to the future see city (the initial offering was gold-dust), it was in its third building when the earthquake of 1906 shook the Bay Area.

In a startling example of how God brings good out of loss, the Crocker family gave an entire city block of prime real estate for a new

cathedral.

An administrative structure. Cathedral House, was finished in 1912 with the Founder's Crypt of the Cathedral following in 1914. After two world wars, the intervening depression and a complete turn-around of plans for the cathedral's facade, it was finally consecrated in 1964, the nation's third largest cathedral after New York and Washington.

Appropriately, for the city dedicated to the saint from Assisi, the cathedral's crowning glory is the great rose window (pictured on opposite page) inspired by Francis' Canticle of the Sun. Made in Chartes, it has nearly 3,800 pieces of glass with Brother Sun at the center and radiating beams celebrating stars and moon, fruits and flowers, birds and animals, water, fire, earth and death. It is 25 feet in diameter. Two soaring perpendicular windows are also dedicated to St Francis.

Another notable work of art is the Francis and Clare mural (centerfold), cherished by the Anglican Franciscan first and second orders, for men and for women, both with houses in San Francisco.

Francis' feast, Oct 4, is regularly celebrated at the high altar (page 31) made of California granite and redwood. Its steps are Indiana limestone set on levanio marble.

In the light of eternity we shall see that what we desire would have been fatal to us, and that what we would have avoided was essential to our -François de Salignac de la Mothe Fenelon (1651-1715) well-being.

ACCORDING TO—

• A friend of a priest's widow who recently died in the Diocese of Delaware: Elizabeth Aston always spoke encouragingly to others and carried her burdens as if they were challenges. Her final illness she accepted in the same spirit. . . . She loved vibrant colors and her face radiated an inner beauty that drew people to her as a magnet. Surely hers was a life as life is meant to be. In one of "many mansions" she lives.

• The III Bishop of Eau Claire: There is no contest between the genuine article of supernatural religion — divinely established Christianity— and humanism. People know the difference between the saving Gospel and human opinions.

 Margaret Bush Wilson, NAACP Chairman, in an address at St Andrew's, Cleveland, Diocese of Ohio: We come to church not to prepare ourselves for the worst, but to prepare ourselves for the best.

• The XXIII Presiding Bishop of the American Church: I was ordained deacon on 6 June 1944, also D-Day (for the invasion of Europe), and I remember special prayers for our country. . . . We were uncertain as to our future on that day 36 years ago when I was ordained to serve, to join a long line of Christian servants. In many ways, we are still uncertain of our future and I am at one with those who — through work and prayer—are seeking a future that will not know a world such as it was on D-Day.

• Mother Mary Christobel, Superior General, Community of the Holy Spirit, Melrose, Diocese of New York: We strive in our schools by means of our common witness to become signs of the Christian truth that it is in looking away from self to God that we will be led most surely along His path and into His future: that it is God's world. God's future that we and out children must seek: that the journey on which we and they are embarked is a journey of discovery where the goals we reach serve as intermediate steps to God's fulfillment. The end of the journey, though obscure to us, is safe in God's hands, and it is in His faithfulness that we and our children must trust.

• A parish priest (Diocese of California): Indeed, we have been given gifts: a parish where caring permeates to the core, where the often-rejected can find solace, a home, and a place of meaning; the

gift of vocation and ministry; the gift of caring for one another.

• The Bishop of Truro: Few of the parishes who want a priest of their own have produced an ordinand within living memory, but assume that some other parish will have done so. . . . It would be a salutary exercise if each parish were to consider its attitude to vocation, not only to the ordained priesthood but to the religious life and various forms of lay ministry in teaching, evangelism and spiritual

guidance . . .

• The Rector of Trinity Parish, Lawrence, Diocese of Kansas: Education is the big industry of Lawrence. The main kind of education given here is not technical, it is universal. A university helps its students see every part of life as if from above - from the universal. That's God's viewpoint! The study of the mind of God, theology, is the highest goal of education. Our university is a state supported secular institution, so it has some limits in taking its students to the natural end, or fulfillment of a true "university" education. K. U. needs the churches of Lawrence to provide that last view of the world from the truly universal height of God Himself

• A Churchwoman in the Diocese of Ohio: My TADollars in my 85th year are a memorial to my Godparents. In the oratory of their home, Irving Lawn, at Akron, I

was baptized by the then Archdeacon of Ohio, William Brown. Twelve years later I was confirmed in the same chapel by the same person who by that time was Bishop of Arkansas [Coadjutor, 1898; V Diocesan, 1899-1912]. After his retirement and tussle with theologians, I met him again at his home in Akron, a kindly, saintly old gentleman. The date of my baptism was the sixth of September, 1895, and I have been a faithful communicant of our beloved Church ever since...

• The X Bishop of Rhode Island: A religious group that makes pronouncements about God that seem to be absolute is going to be attractive because people need a certain amount of certainty in their

lives to survive.

• The Chaplain to the Bishop of Ripon: Most Church stories are about money. That was what [I] discovered when [I] began to keep a scrapbook of cuttings. Twentyfive percent of the items were about appeals and of the other items about churches, though the main story may well be about bells or bazaars, I haven't got to read far down the column before I find how much they will cost or how much has been raised so far. It's not necessarily a bad thing that cash hits the headlines, but it is a very bad thing if that's all that does. It is important that the Church is seen to be active in

serving the world. Try to make sure the papers know what is going on, and how the Church is involved in

the community.

• Fr William Bradbury, retired Rector of Ascension Church, Pittsburgh, Diocese of Pittsburgh: On the eve of my retirement and after 14 years [here], I've spent a few moments reflecting on the pulsating experience of my ordination to the priesthood and pursuing my career through the years to the present day. Has it been a happy, satisfying and successful way of life for me as priest of the Church - and to what extent has my ministry affected other people? The answer to the former is unequivocably in the affirmative, for I love people and have enjoyed every minute of my life as a minister of the Gospel. Thus I leave the active ministry with thanksgiving to God for the privilege of being called to serve as a priest of His Church, (Some months after writing those words for the parish yearbook, while still on the job awaiting his successor, Fr Bradbury died.)

• A former parish priest in Nebraska: Mama and I were one flesh, now half of me is in heaven.

- The Rt Rev David E. Richards, Director of the American Church's Office of Pastoral Development, in "The Church and Alcoholism": Alcoholism is clearly a spiritual disorder. In all its long history the Church has failed to recognize that religious forces uniquely possess the key to solving the problem and even more importantly religious bodies possess the means for preventing and controlling this particular disease.
- William Skinner, XLV Bishop of Aberdeen, in a letter, dated 28 February 1822, to the Rev Samuel Farmer Jarvis, son of the II Bishop of Connecticut: Between the two extremes of liberality or lukewarm indifference, & this religious & enthusiastic fervour, it is perhaps no very easy matter to preserve the even tenor of our way in the good old paths of primitive truth & order; but in this lies, as it would seem, our present Warfare, & following the great Captain of our Salvation, let us devoutly look up to Him for success.
- The Diocese of Rochester (NY) Diocese: A cannibal who had trouble boiling missionaries was scolded by a fellow chef: "Never boil Franciscans, they're friars!"

Indeed, the only true ground of perpetual cheerfulness, is, a consciousness of ever having done well, and an assurance of divine favor.

—From the "Moral Catechism" in the 1824 edition of Noah Webster's Elementary Spelling Book ("The Old Blue Back Speller")

WERECOMMEND

§ Both to priests seeking new cures and vestries and search committees seeking a new rector: New Parish/New Cure: A Job Search Guide for Episcopal Clergy, by Richard K. Martin, Rector of All Saints', Belmont, Diocese of Massachusetts (published by the author, 14 Clark St, Belmont, MA 02178, \$4.75, plus 50¢ for postage and handling). The little (69 pages) book is wittily illustrated by William B. Heuss, a fellow priest. Practicality is the keynote of the book — what



to do when and where with whom and to whom. The author gives his readers a sound analysis of "the rapidly changing parochial picture" in his first chapter and tells them what to do about it in the succeeding. Not only does he recommend a resume but presents a workable format to follow in an appendix. Other valuable aids in appendices are a bibliography, a

list of accredited centers for ecclesiastical job search, an explanation of Clergy Deployment Office forms, and a model "Letter of Agreement" to be executed by the new rector and his new vestry. After all the practicalities and mundane matters are out of the way, Fr Martin concludes, "A final word: give thanks to Him who sent you in the first place, and pray that the Holy Spirit will continue to direct you in all things."

§ For a sample of one of the best layed out parish bulletins in the American Church: Writing to the Rector, Good Shepherd, 3355 West Beauregard, San Angelo, TX 76901 and asking for a copy — and tuck in a little postage money with

your request.

§ Subscribing to Kairos ("the appropriate or fitting time"), a new theological journal emanating from St Stephen's House, 17 Norham Gardens, Oxford, and encouraging all involved in the Church's ministry "to think out loud theologically." The initial issue is distinguished by Jeremy Sheeby's article, "The Priest as Fool," which depicts Charles Raven agonizing in Cambridge about World War II as Blessed Maximilian Kolbe, a friar at Auschwitz,

was offering to take the place of a married man and father in a group singled out for hideous death. "The saint is the fool for Christ," notes Sheeby.

§ A book of stories of prayer-filled moments: Under the Fig Tree by William Breault, S.J. (Ave Maria Press, Notre Dame, IN 46556, paperback \$2.75). Taking the title from the New Testament narrative of Nathaniel and his first meeting with Christ, Fr Breault develops his concept of effective prayer: to see God and to be seen of Him. In a simple forthright style, stories of real people, illustrative of the different aspects of prayer are sensitively told. "There are too many books on prayer that are filled with abstractions', says Fr Breault, "prayer makes us related to our surroundings, to our fellow men, above all to God, the cause of all relationships." Although it would be a perfect gift for a young confirmand, the book has much to offer any Christian.

§ For light reading: A novel by the noted Wisconsin author, Robert E. Gard, The Deacon, centering on the conflict over the proposed destruction of a church, a designated historical landmark, as seen through the eyes of a perpetual deacon and his compassionate association with an aging sexton. Having served as perpetual deacon at Grace Church, Madison, Diocese of Milwaukee, for over 30

years, the author says: "... the novel is a mixture of past, present, fact, fiction, drama, history and comedy, to show how the human spirit, guided and shaped by the Holy Spirit, may effect change and bring about conditions of human drama within a church." Written



in a conversational, sometimes colloquial style, authentic church-manship is one of the outstanding qualities of the book and many recognizable parallels applicable to any parish, will be found by the discerning reader. (R. Bruce Allison, 2025 Dunn Pl, Madison, WI 53713, paperback \$7.95)





POTPOURRI



LETTERS WE LOVE TO RECEIVE

☐ Word of mouth is the best TADvertising / Waiting for the next issue: ''TADvent'' / Editorial mistake: InTADvertent / Some people are frogs and others are TADpoles. —From a parishioner of St Peter's, Purcellville, Virginia

MAKES THE HEART GLAD

- The note attached to the check read, "To the Glory of God" (I Chronicles 29:14b). It refers to the passage, "All things come of thee, and of thine own have we given thee." The gift was from loyal and devoted parishioners, who wish to remain anonymous, for a glorious new sound system. The desire to offer this gift came from many years of worshipping God and concern for others who have not been able to hear the Word of God in our parish church. How blessed we are in so many ways and especially among our own. -Taddled from St Matthew's, San Mateo, Diocese of California
- ☐ In 1925, the Rev Richard Martin was ordained deacon. In 1927 he lost his sight in a Blackstone Valley hunting accident. He continued to exercise his ministry for the next 48 years. On the Feast

of the Resurrection, a chapel named for him at Dawson was dedicated. —Northern Lights, Diocese of the Yukon

- ☐ To see the Church pleasantly represented in *Town & Country*: the crisply painted dark greenwith-white gingerbread St Peter's-by-the-Sea at Cape May (Diocese of New Jersey) and, a few pages later, Canon Hudson Carey, Jr in white cassock-alb and purple sash in the cool cloister of Bethesda-by-the-Sea in Palm Beach (Diocese of Southeast Florida).
- ☐ Part of the Olympics competition in Moscow opened with the hymn tune (281), "Joyful, joyful we adore Thee".

MAKES THE HEART CHUCKLE

☐ Sign on a car at Eureka Springs' venerable Crescent Hotel: ''Just married! (Finally!)''

A FIRST FOR THE TIMES

☐ The American Sociological Review printed a study . . . that covered ten years of the ''lead'' wedding announcements in The New York Times. In half the weddings, either bride or groom — or both— was listed in the Social Register. And though only 2.5 per-

cent of the Times coverage area was Episcopalian, 57 percent of the leading weddings were performed in Episcopal churches . . . In 1954, Russell Edwards took over, and not long after that he faced a problem. An "important" bride's picture arrived, but Edwards could not tell the woman's race. He was intrigued enough to call the Episcopal priest who was to solemnize the wedding. The cleric said, yes, both bride and groom were black - and so on a Sunday in September 1954 a picture of a black bride appeared for the first time.

GOOD IDEAS

At St John's, Harrison, Diocese of Arkansas, a warm feeling pervades the congregation when the celebrant bids all those observing birthdays to come forward and the congregation then says in unison the birthday prayer.

St Mark's, San Antonio, Diocese of West Texas, shares expenses in sponsoring a Sunday bus service which carries worshippers from three locations on the city's north-side to seven churches downtown; the fare (75 cents per person) seems small when compared to the AAA's report that driving costs 21 cents a mile.

ALL IN THE FAMILY

The daughter of the Senior Tutor of Selwyn College, Cambridge; the daughter of a graduate

of that college; and the son of a former pupil at Trinity Hall, Cambridge, received degrees recently at the hands of the same man who had baptized them as babies — Dr Owen Chadwick, Master of Selwyn College, acting as deputy to the Vice-Chancellor of the University. —Taddled from Church Times, London

VIABILITY

☐ With regard to Venture in Mission, we are helped in our concern by the fact that each parish may choose those projects which it wishes to endorse, and thus may designate the application of its gifts in this regard. It is this freedom of choice which makes Venture in Mission a viable option for Churchmen like ourselves. —The Rector of St Mary the Virgin, New York, Diocese of New York

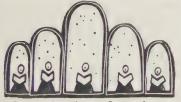
DOMICILIA EPISCOPI

☐ English bishops with town-houses near St Paul's and West-minster for their stays in London had long faded from the scene but some of the great places still exist — the Old Palace at Canterbury, Bishopthorpe at York, Wolvesey at Winchester, and Auckland Castle in the village of Bishop Auckland outside Durham. The Irish episcopate retained a propensity for listing their residences as the See House. Thirty-six others in the episcopate favored Bishop's

House; nine, Bishopslodge; four, Bishopholme; and two each for Bishopcroft, Bishopmount, Bishopstone, and Bishopbourne. There was also Bishopsmead, Bishopsmanor, Bishopsgarth, and Bishop's Lea. —Taddled from Discerning God's Will: the Eleventh Lambeth Conference, Thomas Nelson Co, Nashville, Tenn, 1979, \$9.95

TO EACH HIS OWN

The choir has an elaborate committee structure which includes a chairman, secretary, treasurer, choirmaster, choir-leader and conductor — with an elected deputy for each office. The present



conductor is a boy of 15 who conducts with great verve and panache a choir of 40 or more, most of whom are his seniors in years — the only instruments are a drum and bead rattle. —From a parish in the Church of Zambia

HAPPINESS ON WHEELS

☐ The other day, as I boarded a Mission Street [in San Francisco] bus, the driver said to me, in a soft, almost conspiratorial voice, something which I didn't at first recognize. My split-second reaction

was that it might be something unpleasant, rude or antagonistic. Then, in a flash of understanding, I realized that he had said, "Pax et bonum!" I was completely taken aback and could only give him a broad smile and respond, "Thank you; and to you," or something equally feeble. The incident gave a lift to the start-stop-jerk-jolt, crowded, tedious journey and I felt happy that I had encountered another person for whom the spirit of St Francis had some meaning.—Pax et bonum!, Cecilia, C.S.F.

NO KIDDING

☐ Emotionally, the need to believe in Providence — or, at least, in some kind of personal luck or specialness — remains in force, and becomes more powerful than ever during pregnancy. —Taddled from The New Yorker

☐ Recent dismantling of theatrical producer David Belasco's Manhattan studio called to mind that the "Bishop of Broadway" wore black with a clerical collar to receive guests while seated in a pew from Holy Trinity Church, Stratford-on-Avon, home parish of one of his playwrights — William Shakespeare.

FIRST LADY

☐ She attended her Episcopal Church and taught Sunday School. She also made a practice (and still does) of setting aside at least 20

minutes a day for scriptural reading. When the Fords moved into the White House, the new First Lady brought with her a framed copy of the St Francis of Assisi prayer. . . She also brought a little volume of scriptural messages (Forward Day by Day) published by the Episcopal Church. The suggestion for the day she became a family joke. From Psalm 39:1, it reads, 'I will keep a muzzle on my mouth' ''—Taddled from 'Betty Ford's Secret Strength' in Good Housekeeping



BITS OF RESPITE

VACATIONS should not be confined to two or three weeks, or even a month each year. Somehow we must learn the art of taking brief vacations every single day. You can sharpen up your creative power by lifting your nose off the grindstone now and then. Take a little time each day for something - reading a good book, listening to music, working in the garden, playing with children, taking a walk - nothing competitive or frustrating. Perhaps best of all is a personal retreat in a quiet room where you can just sit and meditate -From Christ Church, Diocese of Nassau

BURIALS

† James Cabell Bruce, 88, Balrimore-born son of U.S. Senator and Pulitzer historian, whose Princeton undergraduate campaigning for Woodrow Wilson (then the university's president) forged party ties that later won him appointment as Ambassador to Argentina (an uneasy post reflected in the title of his book, Those Perplexing Argentines), at one time director of 44 corporations ranging from airlines and banks to perfume and steel (meanwhile brother David was envoy to China, France, and NATO); from St James', Manhattan, Diocese of New York.

† Marjorie Chapponi, 49, Barnard-educated sometime staff member of *Town & Country*, Junior Leaguer, co-founder of parish thrift shop, originator of Calico Fair Silent Auction, vestrymember, editor of parish cookbook (hundreds sold throughout the world after *Woman's Day* ran a thumb-nail size color picture of her and 79 fellow cooks holding aloft their culinary creations); from Christ Church, Middletown, Diocese of New Jersey.

† Reginald Gardiner, 77, veteran screen and stage comedian whose portrayal of Eliza Doolittle's father in My Fair Lady was described by New York Times critic John Canaday as "wonderful, boozy, abominable, bug-ridden and altogether reprehensible"; from All Saints', Beverly Hills, Diocese of Los Angeles.

† William Harris, 83, veteran partner in Bunting & Harris Episcopal Book Store, acknowledged scholar in Church History and Bible, lay reader and teacher for more than 60 years at Holy Trinity, Rittenhouse Square, and at Trinity Church in Philadelphia's Oxford district, both Diocese of Pennsylvania; from the latter.

† Mary Lewis, 83, Kentucky-reared girl who "made good in New York," rising from Macy's advertising department to the directorship of its competitor, Best & Co. and her own Fifth Avenue firm as a retailing consultant (popularizing blue jeans and Mary Lewis Shirtmakers), along the way earning \$60,000 annually as an interior decorator during the depression years; from St Bartholomew's, Manhattan, Diocese of New York.

Geoffrey Pavamani, Priest, a member of the Brotherhood of the Epiphany since 1963; from the Oxford Mission, Behala, Calcutta.

Abijah Upson Fox, 75, an investment banker in Tokyo, Shanghai and New York and later Treasury Department deputy director for foreign funds control (he

was responsible for freezing German assets in the United States and for keeping track of American money in German-occupied countries); from Christ Church, Greenwich, Diocese of Connecticut.

† Winifred Agnes, 86, Community of St John Baptist, a native of Matawan, N J whose secular employment and training was in Arizona, and who served the Community in New York and New Jersey; from the Motherhouse Chapel, Mendham, NJ, in the 54th year of her Life Profession.

† Lindley M. Franklin, Jr. 70, whose 29 years with the Church's financial department (17 of them as national treasurer) spanned the administrations of five Presiding Bishops (Tucker, Sherrill, Lichtenberger, Hines, Allin); from St Luke's, Darien, Diocese of Connecticut.

† Bessie Allison Buchanan, 78, entertainer in Manhattan's famed Cotton Club and a member of the original cast of Show Boat, who became the first black woman elected to the New York State Legislature: from St Philip's, Manhattan, Diocese of New York.

† G. Hunt Weber, 88, Lehigheducated inventor of the Web-Cel dialyzer and artificial kidney machine: from Christ Church, Greenwich. Diocese of Connecticut.

† Worthington Scranton Mayer, 46, head of the White House personnel office under President Ford in 1974 and a member of the family for which Scranton, Penn, was named; from Christ Church, Greenwich, Diocese of Connecticut.

† George French Kempsell, Priest, 58, whose Sunday sermon made the front page of The New York Times in 1961 when he criticized the discriminatory membership of the Scarsdale Gold Club ("If our Lord Jesus Christ had come back to earth in Scarsdale in time for the Holly Ball, he would not have been allowed to escort a young lady of this parish to that dance"); who not unexpectedly left his parish (St James the Less, Scarsdale, Diocese of New York) a short time later for an even more prestigious post (St Michael and All Angels, Dallas) which he served until 1965 when he went to Christ the King. Arvada, Diocese of Colorado; from St John's Cathedral, Denver. Mrs Kempsell's requiem six weeks later was at Christ the King.

† Dr Ilona Elizabeth Evans, 63, Rhode Island-born, Duke-educated professor at Wellesley College and first woman president of American Society of International Law; from St Andrew's, Wellesley, Diocese of Massachusetts.

† Nancy Greenwall McGrath, 56, North Carolina-educated, founder-director of Susan Greenwall Foundation (family philanthropy benefitting medicine, education and the arts), former president of a Manhattan property owners association which obtained landmark decisions for two of the city's most handsome residential areas (61st and 62nd Streets, between Second and Third Avenues); from tiny Emmanuel Church near her summer home at Dublin, Diocese of New Hampshire.

† Hugh Montgomery-Campbell, 61, son of the LXVII Bishop of London (1955-61) who grew up in the rectories of Poplar, West Hacknev and St George's, Hanover Square, and later visited his family in episcopal abodes in Willesden, Kensington, Guildford and Fulham Palace. London (a venerable residence since relinquished as distant and drafty); a solicitor by profession, member of the old Church Assembly and subsequent General Synod and finally secretary of the London Diocesan Synod (1970-75); from St Cyprian's, Clarence Gate, Diocese of London. † Wavne Hummer, 95, founder (in 1931) of Wayne Hummer & Co. Chicago, financial advisor to, among others, several Hillspeakers, and who had just finished writing a book about the company for its 50th anniversary next February; from St Paul's, LaSalle, Diocese of Chicago.

† Kenneth Grubb, 79, president (1944-69) of England's Church Missionary Society (founded 1799), chairman (1950-70) of the House of Laity of the Church Assembly,

one of Britain's leading experts on Latin America (he served as a missionary in South America, wrote ten or so books about the area and during World War II headed the Latin American Section of the Ministry of Information), knighted in 1953 and created a Knight Commander Grand Cross in 1970 "for service to the Church of England"; in Britain.

† Norman Hollett, 84, for 33 years organist-choirmaster at Advent, Westbury, and for 26 years in a similar capacity at Incarnation Cathedral, Garden City (both in the Diocese of Long Island); from the Cathedral.

† Alma Fullerton of Asheville, who in 1971 gave a million dollars for the William Fullerton Wing of Memorial Mission Hospital in that city; from All Souls', Asheville, Diocese of Western North Carolina.

† Floyd Starr, 97, founder at Albion, Mich, in 1913 of Starr Commonwealth of Boys, a home that grew from a barn on a 40-acre lot to 30 buildings now housing more than 200 youths and since 1978 part of Ohio's Hannah Neil Center; member of President Kennedy's Commission on Juvenile Delinquency, holder of honorary degrees from Albion and Adrian Colleges; from St James', Albion, Diocese of Western Michigan.



WHAT THEY'RE TELLING US



RECISELY because it is unthinking, contemporary criticism of the young goes only surface deep. It sees in their

non-conformity no more than a surface irritant. The critics should look deeper, for were they to do so, they would discover that the young not only in this country but elsewhere in the world, are questioning the society which their elders for so long have taken for granted, and, in many cases, are in mental revolt against its mode and manner of expression in economic and social fields. I think that the young are right to do so. I sympathize with them in their disgust at the purposeless materialism of western capitalism's contemporary consumer society and the oppression brought by its ruthlessness to the poor. Insult is added to injury by the depersonalization and ensuing alienation inflicted on almost all by its present neo-corporative and massively growing monopolistic structure and its state-run social services. Small wonder that, in the West today, it becomes more and more difficult for a man to call his soul his own. He is fast becoming

little more than a unit in a neo-corporative state, frustrated, in consequence, because of the outrage inflicted on his dignity by the increasingly secularized society in which he is forced to live.

The young sense this as the middle-aged do not, and it angers them. What angers them further is the inability of their elders to comprehend their anger - to the point of offering them - by way of palliative for what they rightly regard, however dimly, as the loss of their souls - a future stashed high with material goods. What the young seek is the bright shining of a June morning. What they are presented with and told to be satisfied with is the bustle of a bargain basement. This they reject. They are right to do so. Under the circumstances, I am not surprised that they should proceed to query the difference between the kind of society they have been born into in the West and that offered the wretched creatures of the Soviet Union by the tatty old septuagenarian defenders of its Bolshevik faith. This aborted Bolshevik society the young in the West rightly despise as the ultimate in mindless reaction. Yet, when they make comparison, which is valid enough, between the outworn materialism of Western Capitalism and its oppressive counterpart in contemporary communist states; when they find points of similarity between the two systems and discard both, they are classified as communists by their unthinking, materialisticallyminded elders in the West. Those are unable to comprehend that the real and rightful longing of the young is not for further dollops of bread, but for the Bread of Life. however dimly perceived as such; in other words, for the Supernatural which alone can bring to their lives the depth and significance for which they long. That, I am sure, is what the young want more than anything else. Yet, that is what contemporary western society - because [it is] hide-bound in its materialism - is incapable of giving them.

The impasse is there. It can be broken, not by the reactionary secular humanism of the World Council of Churches, but only by a Church that stands bravely against the secular permissiveness economic materialism of contemporary western society at no matter what cost to itself, whilst offering the young, with love and understanding, the one thing they really want, which is Christ their Brother as the lodestar of their lives. The real meaning of renewal is here and nowhere else. We need desperately to recognize that before it is too late. A beginning might be made by listening, just for a change, to what the young have to say. -Taddled from a Jesuit writing in Christian Order (London)

CORONATION CATASTROPHES



HE CORONATION of the kings and queens of England, whose ancient ritual and tribal elements have remained almost unchanged for more than a thousand years, used not to be conducted with the skillful, well-rehearsed precision which we have now come to expect. Even the coronation of George IV, a master impresario, was marred by several unfortunate in-

cidents [including] the sternly admonitory sermon of the Archbishop of York [Harcourt] who had evident doubt of the King's willingness to "encourage morality

and religion."

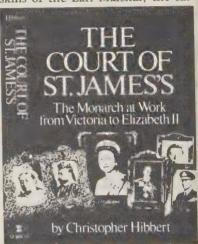
Both George IV and William IV had model coronations compared with the ceremony that took place in Westminster Abbey on 28 June 1838 when their niece was crowned as Queen Victoria at a cost of L200,000... The bishops were quite as awkward and almost as unfamiliar with the order of the service as the laity. The Bishop of Durham [Maltby] lost his place in the Prayer Book, and at the wrong moment thrust forward the orb, which was so unexpectedly heavy the Queen nearly dropped it. Then the Archbishop of Canterbury [Howley] came forward to hand her the orb, saw that she had it already, looked around for the Bishop of Durham who "disappeared," and was "as usual," the Queen recorded, "so confused and puzzled" that he too

"went away." Later she suffered agonies as the Archbishop forced the ruby ring which had been made to fit her little finger on her fourth. . . . Finally the Bishop of Bath & Wells [Law], learned but absentminded, turned over two pages at once, oblivious of his error.

The crowning of the Queen's son, Edward VII, was marred by quite as many disasters. ancient Archbishop of Canterbury [F. Temple] lost his place in the order of service, almost fell over as he returned from the altar with the crown which he would have placed on the King's head the wrong way round had he not been prevented. The Queen had some of the sacred oil dropped on her nose; a duchess tripped and fell down at the feet of a cabinet minister; a baronet had a fit: and a peeress temporarily lost her coronet down a toilet.

The coronation of George VI was not characterized by nearly so many mistakes and misfortunes (but) at one of the rehearsals the Archbishop of Canterbury [Lang]. "white-haired, exquisitely groomed, like a delicate old lady." wandered about the Abbey, wringing his hands and crying, "Where is the Lord of the Manor of Wokshop? Where is the Lord of the Manor?" as he searched for the obscure nobleman who had a feudal right to hand the monarch an embroidered glove. Anxious to ensure that the crown should be placed on his head the right way. King George had arranged that a small thin line of red twine should be inserted under one of the principal jewels on the front. But someone, believing the thread had got caught there by accident, removed it. "I had two Bishops, Durham [Henson] and Bath & Wells [Underhill], one on either side to support me," the King later recalled. "When the great moment came neither Bishop could find the words, so the Archbishop held the book down for me to read, but horror of horrors, his thumb covered the words of the Oath. . . . As for the Crown, I had taken every precaution to see that it was put on the right way round, but the Dean and the Archbishop had been juggling with it so much, looking for the missing line of red twine, that I never did know whether it was right! As I turned after leaving the Coronation Chair I was brought up quickly owing to one of the Bishops treading on my robe. I had to tell him to get off it pretty sharply as I nearly fell down."

The coronation of Elizabeth II was a marvelously dignified and well-ordered ceremony, thanks largely to the calm competence of the Archbishop of Canterbury [Fisher] and the organizational skills of the Earl Marshal, the six-



teenth Duke of Norfolk, a much abler man than suggested by either his tortoise-like appearance or drawling, plummy voice. —Taddled from The Court of St James's: The Monarch at Work from Victoria to Elizabeth II (Weidenfeld & Nicolson, Great Britain, 1979; Morrow, U.S., 1980, \$12.95)

God is the country of the soul.
—St Augustine

CARE & FEEDING OF NEW RECTORS

OMMANDMENT I: Never say to the new rector, "That's not the way Fr Carlozzi did it!" And I say this because your

new rector probably doesn't want to do things the way I did, and even more, given the kind of man you will be looking for and I trust you will find, he will probably do things a lot better than I did anyhow.

Commandment II: Don't tell your new rector what a louse Fr Carlozzi was, or what a wonderful priest Fr Carlozzi was, because in either instance your new rector will have enough on his mind without having to deal with the ghostly skeleton of a by-gone regime.

Commandment III: If you invite your new rector out to dinner or over to your home for cocktails and he politely says he's busy, don't tell your friends, "That ungrateful so and so doesn't realize just who I am and all I can do for St Christopher's. He'll be sorry he turned me down." Just remember, your new rector has probably received 15 other invitations on the same day he received yours, and even more, he just might like to reserve a little time to be home with his wife and family.

Commandment IV: Let the rector's wife be the rector's wife. Don't expect her to be a slave to the parish, more religious than you are, or some kind of dowdy old frump just because she is married to a clergyman.

Commandment V: Always speak to your new rector first, and tell him your name because despite his clerical collar and his mystical look he only has a fallible brain and not a computer inside his head. And by remembering this, you'll save yourself the trouble of saying to your friends, "Can you imagine, my new rector doesn't even know my name."

Commandment VI: Don't blame your new rector for the lack of your own dedication because the person who says, "I don't go to church because I don't like the rector" is really only looking for an excuse to stay in bed, go play golf, or avoid making a pledge. In short, true Christians go to church to worship God; they don't go to worship the new rector.

Commandment VII: Pray for your new rector because he will need your prayers just as much as you need his.

Commandment VIII: Expect much of your new rector but don't allow him to become a workaholic be-

cause if you do, you have failed in

your ministry to him.

Commandment IX: If you've got a gripe or complaint or criticism, do your new rector the favor of telling him first hand, because if you don't, the person you told it to probably won't have the courage to tell him either, and you will end up running around and saying, "That new rector of ours never listens to anything I say."

Commandment X: Never ask your new rector to invite me to preach, marry someone, or take part in the services when I am in town. And I say this because former rectors, like some antiques, should be kept on the shelf and only admired from a distance.

Hold me kindly in your memory and pray earnestly for the man who is to come. Your new rector will be able to keep his sanity and will find as I did that St Christopher's is one of the finest and most loving of parishes. —Taddled from *The Living Church* and written by Fr Carl Carlozzi on leaving the Diocese of Massachusetts to become Rector of All Saints', Phoenix, Diocese of Arizona

A MATTER OF LIFE & DEATH

THERE are two seas in Palestine. One is fresh, and fish are in it. Splashes of green adorn its banks. Trees spread their branches over it, and stretch out their thirsty roots to dip of its healing water. Along its shore the children play.

The River Jordan makes this sea with sparkling water from hills. So it laughs in the sunshine. And men build their houses near to it, and birds their nests; and every kind of life is happier because it is there.

The River Jordan flows on south into another sea. Here is no splash of fish, no fluttering leaf, no song of birds, no children's laughter. Travellers choose another route, unless on urgent business. The air hangs above its waters and neither

man or beast nor fowl will drink. What makes this mighty difference in these neighbor seas? Not the *River Jordan*. It empties the same good water into both. Not the soil in which they lie; not the country round about.

This is the difference. The Sea of Galilee receives but does not keep the Jordan. For every drop that flows into it another drop flows out. The giving and receiving go on in equal measure. The other sea is shrewder, hoarding its income jealously. It will not be tempted into any generous impulse. Every drop it gets, it keeps. The Sea Of Galilee gives and lives. This other sea gives nothing. It is named the Dead. —Bruce Barton, 1945

BENEDICT'S NEXT 1500 YEARS



NE OF the real glories of Catholicism is that it is so often able to lift up dejected hearts by the celebration of an

event in the story of salvation or by a saint's day. Today, 1500 years after his birth, the whole Catholic Church rejoices in the memory of St Benedict. The commemoration comes, however, at a time when many who love the word "Catholic" are feeling depressed.

The present Pope - for all his virtues, shown again during his visit to Brazil - seems to have little appreciation of the need to revise peripheral dogmas and regulations in order that the great Church of which he is the chief pastor may become the Church of all the continents and of the future. Pope John Paul II is still very much the Pope from Poland, and those who have been praying that he will grow into a universal pastor have had to fight back disappointment. This is specially sad for Anglicans, since in Dr Runcie they have an Archbishop of Canterbury who would collaborate with a progressive Pope. As it is, we do not expect much progress in official relations with Rome.

Within the Church of England the word "Catholic" is attached to a group which is skilled in opposition in the General Synod but far less effective in holding up a vision of the future attractive to most Anglicans. And that is tragic at a time when the response to Catholic Renewal meetings has shown how wide spread is the longing for something more spiritual, more

positive and more hopeful.

We recognize that the Holy Father, Roman Catholics who follow his leadership gratefully and the current leaders of the Catholic group in the Church of England are all alike men who sincerely believe in the merits of an essentially conservative spirituality. We also recognize that the Order named after St Benedict has often been intensively conservative. And we acknowledge that much strength has been derived from such conservatism. But it is, we believe, also true that the greatest strength of Catholicism has not been an insistence on dogmas and regulations belonging to a particular place and time such as the Europe of the Counter-Reformation or the England of the Tractarian Movement.

The strength of Catholicism - of the monastic tradition, for example - has been in its worship, summoning people afresh in each generation into that country which is known only through prayer. Essentially, Catholicism is not telling others to stop doing things which they believe God wants them to do; it is the penitent, self-sacrificing, ardent and splendid adoration of the God who alone is "holy, holy, holy." That worship of God, when time stands still, is the perennially new secret of Catholicism's power to awaken the heart into faith and love.

It is possible to emphasize St Benedict's insistence on total obedience to the abbot (or his allowance of a pint of wine a day). It is more helpful to remember that here was a young nobleman prepared to spend three years in a hermit's cave but more eager to join others, mostly fellow-laymen, in a community based on worship. His willingness for an adventure in order to worship God is the wealth more golden than all the riches lavished on the abbeys named after him: and that spirit, which helped to create a Christendom he scarcely glimpsed, is needed now for the sake of the next 1500 years. -An editorial in Church Times, London

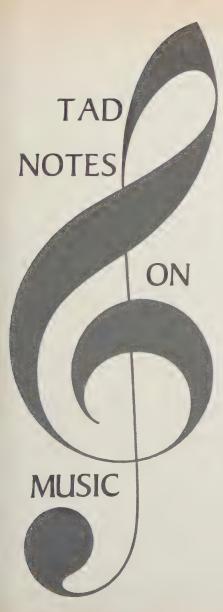
FAITHFULNESS NOT A MATTER OF MOOD

A MAN faithful to his wife alternate weeks wouldn't be considered a good husband. An alcoholic who was sober three days out of four wouldn't be considered to have won sobriety. A mother who looked after her children when she felt "in the mood" would not be a real mother. We all recognize that in those serious commitments there can't be an on-again, offagain attitude.

Yet many people appear to believe that voluntary, occasional, irregular church attendance is consistent with being a good Christian. Spasmodic expression of our loyalty to Christ is just as destructive to that relationship as it is to

marriage, sobriety or parenthood. Worshipping half the Sundays of the year is nowhere near half as valuable as worshipping regularly. For worship is an act of love. We mature in our ability to love when it doesn't come easily, but takes real effort.

Fight Satan's suggestion that you are still a Christian if you worship only once in a while! Remember the fight in your own life is never won and that you need at least weekly reinforcements. Struggle against the temptation to offer your sacrifice to God only when you are "in the mood." —The Rector of St Mark's, New Canaan, Diocese of Connecticut



The Anglican Communion's largest religious order for women, the Community of St Mary the Virgin (motherhouse: Wantage, Oxfordshire), is offering an LP record entitled "Maranatha" (from the prayer of the earliest Christians, "Come, Lord Jesus!"). "They are very devout and rather intimate in spirit," says one critic, "seeming to come from very near the microphone - in fact a bit too near. though I'm ready to believe that my record-player doesn't give the best service." The record and a cassette are available; from the convent for 4 pounds which includes postage and packing.

An English Churchman was saddened by the number of parish churches he visited with unused handbells or chimes. Not one to hum away discontent, he set about a year ago to collect tunes that can be played on eight or fewer bells. The result is a booklet with a range of songs from "Daisy, Daisy" to "At the Name of Jesus." It may be ordered, with some appropriate offering and postage, from A. J. Crabtree, 202 Attenborough Lane, Beeston, Nottingham, England.

Is it really important to sing in the choir?

"Those children who have received extensive training in children's choirs grow up to become happy, well-adjusted adults at a higher percentage rate than do those having no choir experience," a psychologist says. "I venture that the reason for this is that the principles of music and harmony which are learned in choir work become part of the child and are subconsciously carried over into his everyday life." A physician says, "Singing helps to develop and strengthen the lungs and respiratory organs and helps the entire body resist disease." A philosopher says, "Because music has so much to do with the moulding of the character, it is necessary that we teach it to our children, and continue it with our adults." A president says, "Music and singing make for better citizenship; they drive out envy and strife and hate; they unify and inspire. Music is the one common tie between races and nations."

So why aren't you in the choir right now? —Taddled from Christ Church, Hackensack, Diocese of

Newark

The choir left the main tune and soared two octaves past heaven in a descant to rattle the bones and surge the heart. —Henry Mitchell, on dedication of the nave of Washington Cathedral

The Church's Committee for Hymnal Revision is seeking texts for hymns based on specific canticles, themes, feasts, seasons and liturgical propers. The primary needs include metrical settings of the Canticles: "Christ Our Passover," "Song of Moses," and "The First Song of Isaiah," as well as a hymn for Compline. Other needs include hymns for Advent I, Lenten Hymns, red-letter feasts of the calendar, Ember Days, and marriage. Suggestions for hymn texts should be sent directly to General Editor Raymond F. Glover, Church Hymnal Corp, 800 Second Ave. New York. NY 10017

SOCIAL NOTES FROM ALL OVER



HE CHANCEL was rich with Bermuda lilies, and the baptismal font — a mass of the same white

fragrance— was surmounted by a dove hung on wires in the attitude of descending. More striking than usual at this ceremony was the irony of the subject's indifference to the honor done her. Sunlight

streamed through stained-glass windows to throw shafts of colored light on a congregation of unusual eminence. The entire cabinet, from old Secretary of State Bayard on down, joined with heads of the Navy and Army, and with Supreme Court justices and leaders of Congress, in certifying by their presence the importance of the baptism of the Whitney baby. The

Rev'd Doctor Leonard took the infant from her mother, Flora Payne Whitney, remaining imperturbable despite the baby's protests. "Name this child," he said.

Christenings were unexciting, but this one was of such political and social importance that powerful Americans from all parts of the country gathered at historic St John's Church on Lafavette Square [Diocese of Washington, D C], along with foreign envoys ranging from the piano-playing Baron von Zedtwitz to the ever-smiling Turk, Mavroyeni Bey. The date was April 11, 1887. The assembled included those aging Civil War heroes, Admiral David Dixon Porter and General Philip Sheridan, and people as oddly assorted as the 87-year-old poet and historian George Bancroft, once Secretary of the Navy himself; the dashing young international lawyer, Walter van Rensselaer Berry; and Englishborn Frances Hodgson Burnett, without whose recent Little Lord Fauntleroy no library was complete. President Cleveland himself -unkindly described by young Cecil Spring Rice of the British legation as "5 feet high and 4 feet wide, he has no neck and six chins" - had united with his wife in suggesting the child's first name. The President had skipped this event, but the First Lady - the baby's godmother- was in the first row.

"I christen thee Dorothy Payne," Dr Leonard intoned.

. . . Some of the Payne money must have come his way again, for Whitney (and doubtless Flora) went to Europe. At any rate the archives of Henry Poole & Co. outfitters to the Prince of Wales, disclose that Whitney stopped in and ordered a "dahlia-colored beaver frock coat with velvet cuffs and lapels for \$40." So exclusive was Poole's that one could not just walk in and order tailoring but had to furnish credentials. The Rev'd Morgan Dix of Trinity Church in New York [Rector, 1862-1908] had recently called there and displayed a letter from Bishop Horatio Potter [New York Provisional, 1857; VI Diocesan, 1861-87] to the Archbishop of Canterbury [Archibald Campbell Tait, 1868-82]. That had not been good enough. Dix had been required to get a letter from his banker. . . .

Whitney took afternoon rides in Central Park, meeting others who rode there, including the Rev'd Dr W. S. Rainsford, Rector of St George's Church in Stuyvesant Square, [Manhattan, Diocese of New York]. Rainsford, whose senior warden was J. Pierpont Morgan, was nevertheless so politically liberal that he was thought radical in his time.

"Mr. Whitney," he said as they rode together. "I suppose you will

be our next President."

"Oh no," Whitney replied. "I am done with politics. I must make some money. Mrs. Whitney has money; I have none. I am going into New York street railroads."

"Well, they are in such a tangle you will need a lot of legal work.

Whom will you engage?"

"Well, I have engaged Carter. He is of course good and able, but I am going to engage Root."

"Why are you changing?"

"Well, Carter tells me what I cannot do, and Root what I can."

When it was announced by Regan, Harry Whitney's secretary in New York that Whitney and [the widowed] Mrs. Arthur Randolph would be married the next day in what amounted to a "pickup" ceremony attended by a mere handful of friends hurriedly invited, the newspapers flew into a tumult of speculation. The couple were married Sept. 29 [1897] at St Saviour's Church [Bar Harbor, Diocese of Maine]. "Mr. Whitney was dressed in a long black frock coat. . . with an expression of delight and impatience," said The World. "He watched the door to the right of the chancel. . .he pulled impatiently at his mustache. . . Presently the door opened and the fascinating widow who had withstood so many suitors was in the doorway. . . . She and Mr Whitney looked at each other across the church. She smiled, blushed vividly and dropped her.



eyes. He smiled, blushed slightly and threw back his shoulders. Then they advanced toward each other and met at the opening in the chancel rail."

"We went to the English Church [St George's, Paris] this morning," Dorothy wrote a trifle self-righteously, "which we like better than the American [Pro-Cathedral of the Holy Trinity], for it seems to be more devotional and people go there to worship and not to show off their new clothes,"

Dorothy hoped to minimize publicity by having a quiet wedding in an out-of-the-way place. She and Willard Straight decided on Geneva, with its handsome Episcopal Church [Emmanuel, U.S. jurisdiction]...She wrote to Straight from Caux: "... I have been reading over the marriage service today and oh, Best Beloved,



it is so beautiful that I felt a dreadful lump in my throat at the thought of what it all means. I think that you and I are entering into it 'reverently, discreetly, advisedly, soberly and in the fear of God. . . '''

The impatient Straight's diary entry for Sept. 5 consisted of one word: "Hell." On Sept. 6 he wrote simply, "Heller."....They

were married in a morning civil ceremony by the mayor of Geneva, followed at noon by an Episcopal service.

No gun carriage could be found in this land of gun carriages, so the chassis of a Cadillac automobile bore Straight's flag-draped coffin.

. . . The Rt Rev'd Charles Henry Brent [Bishop of the Phillipines, 1901-18] conducted the ceremony [and] a wet snow fell as the procession turned into Avenue George V to the American Trinity Church. . .

Dorothy outdid the rest in longevity as she did in good works. . . On the night before her death in 1968 at the age of 81, she followed "with complete concentration" a television debate about arms for Nigeria. . . . After a musical service in the Great Hall at Dartingtonits roof had been gone when she bought it, decay was rampant, but she had made it splendid againher funeral ceremony was held at the Anglican Church in the village [St Mary with St Barnabas, Diocese of Exeter]. -Excerpted from Whitney Father, Whitney Heiress, by W. A. Swanberg. Copyright 1980 by W. A. Swanberg. Reprinted by permission of Charles Scribner's Sons. 518 pp. \$17.95



CONFIRMATION

WHEN we were baptized we became a "member of Christ, child of God, and inheritor of the Kingdom of heaven." But the only part of this Kingdom we could see was our own wee parish church, an infinitesimal cell in the whole body of Christ's Church — even though to us the most important.

To be confirmed, therefore, is not only our own "coming-ofage" but it asserts the largeness of the whole into which we were born

in Baptism.

That's why we have the Bishop to give us Confirmation: he is chosen and consecrated by the whole Catholic and Apostolic Church, formed by Jesus Himself, born on the first Pentecost, extended throughout the known world and including the myriads of holy souls who have moved on into the ''Church Triumphant'' and our departed grandparents and friends.

Therefore, to assemble several parishes in the cathedral of the diocese is a living symbol of the Universal Church to which we belong, and in which we now are recognized as mature members, ready to take on our full responsibilities as such.

And so we go joyously to Confirmation [in Boston] to celebrate the wholeness of the Catholic Church

- Militant, Expectant and Triumphant - in all the world. - The Newsletter, St Michael's, Marblehead, Diocese of Massachusetts

Time touched Eternity
In Bethlehem one night.
God's Holy Son was born on earth
To be our guiding Light.

-Mary Abrahams

QUARTER WATCH



The Bishop of Lexington (Ky) recently blessed St Agnes

House, and a new addition, operated by the Sisters of St Margaret to provide housing and counseling for patients undergoing radiation therapy and chemotherapy at the University of Kentucky Medical Center.

¶ University of the South, Sewanee, reports 323 first-year students entering from 30 states and two foreign countries.

¶ The Episcopal Communicators' first Polly Bond Award, honoring the work of the late editor of the Diocese of Ohio newspaper, has been made to Ruth Nicastro, Diocese of Los Angeles, for a special supplement dealing with the

Church's role in providing hope and relief for refugees and dis-

placed persons.

¶ On the Feast of the Transfiguration, the Parish of St Michael and St George, Clayton, in the Diocese of Missouri; was host to the Episcopal Church Foundation's dinner to introduce to the Episcopal community the new Roman Catholic Archbishop of St Louis, the Most Rev'd John May.

¶ A TAD reader in Troy, NY, will celebrate her 79th birthday in 1981 and her 75th anniversary of surviving the San Francisco earthquake. ¶ A solution to the problem of caring for God's acre—in other words, a large churchyard partly closed—has been suggested by the Vicar of Long Compton and Rector of Whichford, Diocese of Coventry, who says succinctly: "I would

keep sheep."

¶ A retrospective exhibition of the New Yorker cartoons of Peter Arno was recently staged at the Museum of Cartoon Arts, Port Chester, N Y, the first major effort to broaden the definition of art suitable for collection, display and criticisms. Arno's mother was a communicant of St Mary the Virgin, Manhattan, and he was buried in 1968 from Christ's Church, Rye (both in the Diocese of New York). Deaconess Margaret Jackson, former secretary to TAD's Father Founder, has completed a six-anda-half-year period as deaconess-inresidence at Deerfield, a diocesanowned retirement community, in Asheville, NC (Diocese of Western North Carolina), and is now a volunteer worker in St John's Parish, Beverly Farms (Diocese of Massachusetts). She continues as Secretary of the Retiring Fund for Women Deacons.

¶ Among the recipients of honorary degrees from Columbia University was Prezell Russell Robinson, president of St Augustine's College, Raleigh, Diocese of North Carolina, who received a Doctor of Laws for "developing St Augustine's into one of the most respected black colleges in the nation."

¶ St Andrew's School (coeducational, boarding and day, grades 8 through 12), near Sewanee (home of the University of the South), Diocese of Tennessee, recently presented an exhibit of 75 photographs taken during the 1930s and 40s by Fr James Harold Flye, a teacher at St Andrew's (1918-1954), known for his friendship with the writer James Agee as told in Letters to Father Flye. Following its showing at the school, the exhibit, "Through the Eyes of a Teacher," will be shown at schools and galleries throughout the Southeast.

¶ The Rev Christopher Colven, 35, a pilgrim to the Shrine of Our Lady of Walsingham in England since early childhood, has been named to be its new administrator and will take office next year, the golden anniversary of the Shrine church.

¶ Montana's diocesan offices were destroyed by fire early this past summer and negotiations to buy the rectory of St Peter's Cathedral, Helena, were entered into almost immediately. The editor of *The Evangel*, Montana's monthly diocesan publication, reported: "The fire occurred on the day I was to put together the June issue . . . I came across a filler I had sent in. It was, 'The church is what you have left after the building has burned down.' "

The Diocese of Western Massachusetts recently joined four other groups — Greek Orthodox, Lutheran, Roman Catholic and the Greater Springfield Council of Churches— in sponsoring an ecumenical school of theology that met for three-hour sessions on

seven Sunday evenings.

Two priests from the Anglican Church of the Province of West Africa are among men currently studying in the U.S. Army Chaplains' School, Ft Monmouth, N J. They are Fr Amos Oyelade, 55, a teacher until his ordination in 1958, who entered the army chaplaincy in 1970 from the Diocese of Ibadan (founded 1952) and holds the rank of major; and Fr Samuel Doherty, 60, a veteran of seven years in the Royal Nigerian Navy at

the time of his ordination in 1967,, who entered the army chaplaincy, in 1975 from the Diocese of Lagoss (founded 1919) and holds the ranks of captain. He is a fourth-generation priest, his great grandfather having traveled as a missionary, from the Diocese of Sierra Leones (founded 1852) to Nigeria.

¶ One of 1980's U. S. Christmass stamps is a representation of as panel in the Epiphany window off Washington Cathedral's Bethlehem Chapel depicting Mary hold-

ing the infant Christ child.

¶ Hoodata, an occasional newsletter published in England, reports on the special world of college and university hoods proper colors and newly instituted degrees such as the Lambeth Certificate in Church Music (black) viscose rayon) awarded through the Incorporated Guild of Church Musicians and known as LCertCM ¶ General Seminary's commence: ment "exercises," written by its Dean a century ago, prescribe a bidding prayer and benediction to be done by "the Bishop Pre: siding" (not to be confused with the Presiding Bishop). Its 158th graduation last spring was the 92nd in the Chapel of the Good Shepherd on the seminary quad rangle; the first, in 1823, was a Christ Church in lower Manhattan then St John's Chapel, then S Peter's Chapel (of which only th latter survives).



Fr Gasnick, OFM

(Continued from inside front cover)

other artists from Bellini to modern cartoonists. Zeffirelli filmed him, Chesterton eulogized him, Lenin died with his name on his lips, Toynbee compared him to Jesus and Buddha, Kerouac picked him as patron of the "beat" generation, Sir Kenneth Clark called him Europe's greatest religious genius.

Other dimensions of Francis are seen in contributions from such modernists as the Anglican Franciscan

scholar John Moorman (IX Bishop of Ripon, 1959-75), the poet Phyllis McGinley, the Trappist Thomas Merton, and Francis' latest biographer, Fr Gasnick. Taking time out from his regular duties as communications officer at the famous friary near New York's Penn Station, the young monk compiled *The Francis Book* with scissors, paste and ardor.

"Do with this book what you will: flip through it, read it, study it, delight in it, be inspired by it," he says in introducing us to his comprehensive study. "But most of all, be forewarned that you may have to do something about it. Francis-fever is contagious."

There is, for instance, the contagion seen in the universal acceptance of the Francis Prayer, quoted publicly by Presidents Eisenhower and Ford and included in the American Church's new Book

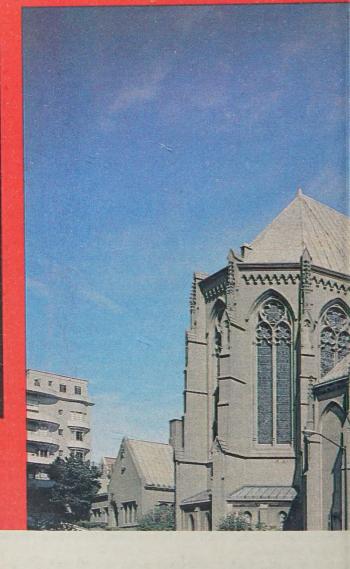
of Common Prayer (page 833).

Fr Gasnick is exhaustive if he's anything, even including an analysis of the Saint's handwriting — and a learned analysis at that. His book's multi-media format — fiction, essays, poetry, journalism, songs, paintings, drawings, photographs, and more— is "modern" just as the man from Assisi has been "modern" for every age since his birth in 1182 as John Bernardone, the son of a wool merchant.

Taken all together, the book is the gift of many hands, as reflective of its age and times as the gifts of the Wise Men on that first Christmas so long ago.

(See page 21 for EBC enrollment form)

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